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MISCELLANEOUS
OBSERVATIONS
UPON
AUTHORS,
ANCIENT and MODERN.

VOL. II.



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P R E F A C E.

IT is my good fortune that the MISCELLANEOUS OBSERVATIONS have been disliked by some persons, whose objections will furnish me with matter for a Preface, which else, I should have been puzzled to have made.

I begin with those gentlemen, who have condemned the Miscellaneous Observations as a dry performance.

Dry Criticism is laid to my charge, and it falls as much upon the best critics as upon me. Nicolas Heinsius, and Isaac Casaubon, and Joseph Scaliger, and Lipsius, and Salmasius, and Grotius, and Dr. Bentley have writ notes, which, however superior to mine in other respects, yet can no more claim an exemption from dryness than mine.

I had once a design to attack this objection in form, and to throw a whole pamphlet at it, entitled, Περὶ τῆς Ξηρότητος. But having laid that thought aside, I intend to dispatch it in fewer words.

I beg leave to distinguish and divide dryness in writing into absolute dryness and relative dryness. Writings are absolutely dry which are so in themselves: writings are relatively dry which appear so to this or that reader.

Most writings are relatively dry, but they are so in an infinite variety of degrees. Historians, Orators and Poets stand the best chance of pleasing: Critics, Grammarians, Antiquaries, Logicians and Mathematicians are entertaining to one in a thousand.

A book is not the worse in itself, whatever it may be to the bookseller, for being relatively dry, even to a great degree. Relative dryness in books, is like secondary qualities in bodies, something which really does not belong to them.

Since we can only judge of the dryness of books (if we judge for ourselves) by the effect they have upon us, and since a book may be dry to one, and not dry to another, it must be very difficult to come to the knowledge of absolute dryness. I am afraid that no rule can be laid down about it, which is not liable to some exception. The best criterion that I can think of at present is this: If all men of sense and learning join to condemn a book as a dry one, that book is in great danger of being absolutely dry.

That the Miscellaneous Observations are relatively dry is a plain case. But whether they be absolutely dry, is a question, which I think those gentlemen will not of themselves find easy to decide; for I dare say, that they are too candid judges, and too good Logicians, to infer, that their sentiments, and those of their friends, are the voice of the world.

*Nul n'aura de l'esprit que nous & nos amis,
is a rule, which I am persuaded they will not care to go by.*

IT HAS been objected by a GENTLEMAN, that in defiance of custom, I write on subjects of literature, in English, for the use of boys and girls. To which I answer,

That I follow Horace—non prius

Audita Musarum sacerdos

Virginibus puerisque canto.

That I wish it were an invention of my own. I might then boast of it, as the ancients did when they had struck out something new, and found out an unfrequented path. I might then sing with Propertius,

— opus hoc de monte Sororum

Detulit intacta pagina nostra via.

But I resign the honour of invention to those to whom it shall belong; and am contented to own, that I follow an old writer of Miscellaneous Observations, one Aulus Gellius, who wrote his remarks in the then vulgar tongue.

I can name not a few moderns, who, each in the language of his own country, have treated of subjects fetched from Greece and Rome;

*Multaque Gallorum veniet manus, auxilio quæ
Sit mihi.*

IF ANY polite person should object, that by writing in English, I deprive several learned foreigners of the pleasure and benefit they might receive from my remarks, I return such a one thanks before hand for his obliging reproof, and recommend it to him to translate them into Latin.

SOME there are who will needs have it, that the author of Miscellaneous Observations is a Dutch man. He is afraid that that learned nation will not think him worth the owning.

But he is falling into the fault of Montagne, without being able to redeem it by imitating his beauties. You make digressions, Sir, and talk of yourself. What signifies it what countryman you are?



TO HIS GRACE THE DUKE OF RUTLAND,
THESE REMARKS ARE HUMBL Y INSCRIB'D
BY HIS GRACE'S MOST OBEDIENT
SERVANT

THE EDITOR.

C I C E R O,
DE DIVINATIONE.

L. I. c. 7.



N ILL est autem, quod longinquitas tempo-
rum, excipiente memoria, prodendisq ue mo-
numentis efficere, atq ue adsequi non possit.

Prodentibusq ue monumentis is a conjecture
which I propose to be considered.

L. I. c. 13.

Q. Cicero says to his brother, *Tu igitur animum poteris inducere contra ea, quæ a me disputantur de divinatione dicere, qui & gesseris ea, quæ gessisti, & ea, quæ pronuntiavi, accuratissime scripseris? Quid? Quæris, Carneades, cur hæc ita fiant, aut qua arte perspicì possint? Nescire me fateor: evenire autem, te ipsum dico videre, Casu, inquis. Itane vero?—Quatuor tali jacti, &c.*

As the text now stands, Q. Cicero, after having addressed himself to his brother, breaks off, and by way of apostrophe, speaks to Carneades. What follows after *Quæris Carneades* must then be supposed to

be said to Carneades. But I rather think that the words *evenire*— *te ipsum dico videre*, and *casu inquis* are addressed to Cicero, because the words *evenire te* &c. seem to allude to Cicero's verses quoted before in favour of portents; and because Cicero, when he comes to answer this place says, *Nam quum mihi quædam casu viderentur sic evenire*— *dixisti multa de casu, ut Venerum jaci posse casu, quatuor talis*— II. 21.

Perhaps then it should be—*Quæris, ut Carneades, cur*—?

L. I. c. 25.

Est apud Platonem Socrates, quum esset in custodia publica, dicens Critoni—, sibi post tertium diem esse moriendum: vidisse enim se in somnis pulcritudine eximia feminam, quæ se nomine appellans, diceret Homericum quendam ejusmodi versum,

Tertia te Phthiæ tempestas læta locabit.

Lambin says, *Versus est apud Homer, Il. I. 363. Et profertur ab Achille hoc modo,*

**Ημαί κεν τριτάτῳ Φθίην ἐρεβωλον ἰχθίμην.*

Phthia Achilles patria, quæ quid commune habeat cum morte, & qua ratione Socrates hoc versu præmoneatur, se tertio die moriturum, quæsitum est. Qua de re cum ego & Simeo Bosius loqueremur, dixit, quod & mihi venerat in mentem, per Phthiam mortem & interitum significari, spectata vi nominis, quod videtur ortum a Verbo φθίνω & φθίω, quod valet intereo, consumor, corrumpor.

The woman, who appear'd to Socrates in a dream, having spoken those words to him, which Achilles makes use of, when he says that in three days he should be at Phthia; at his home, Socrates, I suppose, took it for a prediction of his death, because he thought that to die was to go home to his own country. Παρεμ-
δῆμα τις ἐστὶν ὁ βίος. So in this chapter Eudemus saw a youth in a dream, who told him *ipsum quinquennio post DOMUM esse rediturum*. At which time he died. *Ex quo ita illud somnium esse interpretatum, ut,*
quum

quum animus Eudemi e corpore exceſſerit, tum DOMUM reuertiffe videatur. See the notes of Davies. Socrates thought that the woman ſaid to him,

Ἡματί κεν τριτάτῳ Φθίνῃ ἐρίβωλον ἴκοιο.

L. I. c. 35.

— tantos terræ motus— factos eſſe— ut— multis locis labes factæ ſint, terræque deſederint, fluminaque in contrarias partes FLUXERINT, atque in amnes mare influxerit.

Flumina— fluxerint— influxerit is not over elegant : But I fancy the ſentence ſtands as Cicero left it.

L. I. c. 38,

Si ſunt Dii, neque ante declarant hominibus quæ futura ſunt; aut non diligunt homines: aut, quid eventurum ſit, ignorant: aut exiſtimant nihil intereſſe hominum, ſcire quid futurum ſit: aut non cenſent eſſe ſuæ majeſtatis præſignificare hominibus quæ ſunt futura: aut ea ne ipſi quidem Dii ſignificare poſſunt. At neque non diligunt nos—: neque ignorant ea, quæ ab ipſis conſtituta ſunt: neque noſtra nihil intereſt ſcire ea, quæ eventura ſunt—: neque hoc alienum ducunt majeſtate ſua —: neque non poſſunt futura prænoſcere.

Neque non poſſunt futura prænoſcere is wrong, becauſe it is the ſame thing as neque ignorant quæ ab ipſis conſtituta ſunt, and becauſe it does not answer to aut ea ne ipſi quidem Dii ſignificare poſſunt. Either Cicero was not attentive to what he writ, or he writ — futura præſignificare, præmonſtrare, prædicere, or ſome other word of a like import. However 'tis not to be diſſembled, that theſe words, Neque non poſſunt futura prænoſcere occur twice again B. II. ch. 49 and 51. In a long ſentence a fault of this ſort may poſſibly be the author's.

L. I. c. 42.

Etrufci autem, quod religione imbuti, ſtudioſius & crebrius hoſtias immolabant, extorum cognitioni ſe maxime dediderunt: quodque propter aëris craſſitudinem de cælo apud
eos

Διχθαδὲ μοι κραδίη μέμνε φρεσὶν, ὀρμαίνοντι
 Ἦ μιν ζῶν ἶοντα μάχης ἄπο δακρυόεσσης
 Θείῳ ἀναρπάξας Λυκίης ἐνὶ πτόνι δῆμῳ,
 Ἦ ἥδη ὑπὸ χερσὶ Μενoitιαῖο δαμάσσω.

Lambin says, *Pet. Victorius* Var. Lect. XXXIV. 24. scribit, *M. Tullium hoc loco memoria vacillasse; non enim Jovem induci ab Homero cum dolore dicentem, inquit, se non posse interitu filium liberare, cum cuperet; sed dubitantem, an hoc ipsum facere oporteat contra fatum. Ego vero puto Victorium, cum hæc scriberet, dormitasse, aut etiam somniasse, aut certe operam luisse: nam Jupiter duo facit apud Homerum. Primum queritur, fatale esse Sarpedonem filium a Patroclo interfici. Deinde dubitat & consultat apud se, utrum Sarpedonem a periculo eripiat, an a Patroclo interimi sinat.* Dr. Davies says; *Victorium bene refellit Lambinus. Minucius Felix* Oct. c. XXII. *Homerus Jovem narrat—Sarpedonem filium, quoniam morti non poterat eripere, cruentis imbris flevisse. Huc respicit Josephus contra Apionem* II. 34. ὁ γενναϊότητος, inquit, καὶ προῖτος αὐτὸς ὁ πατήρ—τὸς ἐξ αὐτοῦ γεγονότας ἔτε σῶζειν δύναται, κρατύμενΘ. ὑπὸ τῆς αἰμαρμένης, ἔτ' ἀδακρῶσι τὸς θανάτους αὐτῶν ὑπομένειν. *Vide Platonem de Rep. L. III. pag. 433. B.*

Dr. Cudworth seems to have had the same notion about this passage in Homer: *Some of the Pagans, says he, supposed a fate superior to Jupiter himself. To which purpose is that of the Greek poet, Latin'd by Cicero.*

Quod fore paratum est id summum exuperat Jovem; and that of Herodotus, τὴν πεπεωμένην μοῖραν ἀδυνατῶν ἔστι ἀποφυγῆναι καὶ τῷ θεῷ; and, δῦλος Θεὸς ἀνάνυς. According to which conceit, Jupiter in Homer laments his condition, in that the Fates having determined that his beloved Sarpedon should be slain by the son of Menætius, he was not able to withstand it.—See the rest there. *Intell. Syst. p. 5.* There are others who have thus understood the place in Homer.

So

So stands the controversy. I think with Victorius, that Cicero is mistaken. Jupiter is not introduced in Homer complaining, *quod filium a morte contra fatum eripere non posset*, but complaining that it was the decree of fate that his son should then perish, which is a different thing, because Jupiter gives us to understand, that he could save his son, even against fate. Let us suppose that Jupiter in Homer says what Cicero thinks he said, and we shall see what a curious speech it will be; Woe is me that I cannot overrule fate, and save my son who is doom'd to die. What shall I do? I am in doubt, whether I should save him from death, or whether I should suffer him to fall. Had Jupiter said thus, Juno might have answered him,

Ἀφραίνεις Κρονίδη —

Your sorrow has affected your understanding: you say first, that you cannot deliver your son from death; and then you wisely debate with yourself, whether you should save him or no. Juno's answer supposes that Jupiter could save Sarpedon,

Αἰνότετα Κρονίδη, ποῖον ἤ μῦθον ἔειπες;

* Ἄνδρα θνητὸν εἶναι πάλαι πεπεσμένον αἴσῃ

* Ἀψ' ἐθέλεις θανάτῳ δυσχέ@. ἐξαναλῦσαι;

* Ἐρδ' ἀπαρ' εἴ τοι πάντες ἐπαγνόμεν θεοὶ ἄλλοι.

* Ἄλλο δ' εἴ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν,

Αἶνε ζῶν πέμψης Σαρπηδὸνα ὅττι δόμονδε,

Φεάξω μή τις ἔπειτα θῶν ἐδέλῃσι καὶ ἄλλοις

Πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὕσμνης.

'Tis true, Minucius Felix and others observe, that Jupiter could not save his son; I don't blame them for saying so; for tho', according to Homer, it was not, strictly speaking, impossible for Jupiter to save him, yet in some sense he could not do it, that is, it was not proper for him to do it, and he submitted, tho' unwillingly, to fate.

Ausonius understood Homer as I do, as appears from these verses of his upon Sarpedon ;

Sarpedon Lycius, genitus Jovis, nomine patris

Sperabam cælum ; sed tegor hoc tumulto,

Sanguineis stertus lacrimis : proò ferrea fata !

En patitur luctum, qui prohibere potest ?

Crævus here says ; *Languent hæc. Scripsit Ausonius,*

En patitur luctum, qui prohibere potest.

I wonder that learned man could think so. The other reading is beyond all comparison more animated, and more elegant than his conjecture.

Statius had the same notion of Jupiter that Ausonius had — Theb. I. 213.

— *vocem fata sequuntur.*

Claudian has followed him, Bell. Gild. 202.

hæc ullæ in verba dolor, ni Jupiter alto

Cepisset solio, voces adamante notabat

Itaque, et Laebæsis jungebat stamina dictis.

There were some pagans, as Cudworth observes, who set Fate above Jupiter. Lipsius has made the same remark, and has quoted the same Greek passages that are in Cudworth. *Physiol. Stoic. L. 1. Diff. XII.* More examples might be added. Æschylus seems to make Fate superior to Jupiter. *Prometh. 516.*

Νο. Ἰὼν ἄνδρ' ἑγὼς εἰσὶν διαχοσέροιο ;

Πρ. Μοῖραί τε λυγροί, μνήμης τ' ἐμνύες.

Νο. Ἰόμην ἄρ' ὁ Ζεὺς εἰσὶν ἀσθενέστερος.

Πρ. Οὐκ οὐδ' ἀνδρὶ γὰρ τὴν πεπραμένην.

So in Ovid *Met. IX. 429.* Jupiter says to the Gods,

— Latentibus tibi quis posse videtur

Latæ quoque ut arceat : —

At quoque fata regunt : quæ si mutare valerem,

Nec volucrium curri currerent. Eæcon anni, &c.

Where Crotanus quotes Homer's

ὦ μοι ἐγὼν ὅτε μοι Σαρπηδὼν —

(II)

L. II. c. 30.

Sub platano umbrifera fons unde emanat aquai.

So Cicero translates,

Καλῇ ὑπὸ πλατανίσῳ, ὅθεν PEEN ἀγλαὸν ὕδωρ.

It may be objected to him, that he should have used the imperfect tense; and it may be answered, that translators are not under such bondage as to be forced to render tense for tense, unless the sense absolutely requires it. I won't determine any thing.

L. II. c. 32.

At in Lyfandri statuæ capite Delphis exstitit corona ex asperis herbis, Et quidem subita.

Dr. Davies says, *Lambinus subito. Necessè vero non est ut quidquam innovemus. Nam cum Ovidius Met. VIII. 180. dixerit,*

—gemmæ subito vertuntur in ignes,

Cur subito corona locutio parum Latina censeatur, non intelligo.

No doubt but *subita corona* is good Latin; but it is poetical Latin, which perhaps offended Lambin; and Cicero speaking of this story, L. I. c. 34. has *corona subito exstitit*, &c.

However I think the place should not be altered, for poetical expressions are common enough in Cicero, as they are likewise in all historians.

L. II. c. 37.

Virtutis auspiciis video usum esse Deiotarum, quæ vetat spectare fortunam, dum præstetur fides.

I believe Cicero had in his mind that excellent speech of Hector in Homer *Il. M.*

Τὴν δ' ὁιωροῖσι πανυπερύγεσσιν καλέυεις

Πείθεσθαι, πῶν ἔπι μεταίρεσσι μ' ἐδ' ἀλεγάζω,

Ἐἴτ' ἐπὶ δέξι' ἴωσι πρὸς ἡμῶν τ' ἡλιόεντι,

Ἐἴτ' ἐπ' ἀρεστέα πύργῳ ποτὶ ζόφον ἡερέεντα.

Εἰς ὁιωρὸς ἀρετὸς ἀμύνεσθαι περὶ πάτρης.

L. II. c. 46.

Ex quo intelligitur, plus terrarum situs, quam lunæ tractus ad nascendum valere.

Davies; In *S. Victoris libro, Reg. Cantab. & Pall.* tribus est lunæ tactus; in uno legitur actus. *Sed nec vulgata, nec harum lectionum alterutra mihi placet. Cum J. Clerico malim, lunæ status.*

I have nothing to say against this conjecture; but would propose another, which seems to me equally probable, which is that Cicero writ, *plus terrarum situs quam lunæ ad nascendum valere.* The Librarians thinking the sentence incomplete might fill it up according to their abilities and insert *tactus, tractus, actus.*

L. II. c. 68.

Alexandro draco loqui visus est.— non enim audivit ille draconem loquentem, sed est visus audire; & quidem, quo majus sit, quum radicem ore teneret, locutus est.

I suspect the two last words to have been put into the text. A gentleman proposes *loquentem* instead of *locutus est.*



MINUCIUS FELIX.

C. XXI.



Rigone suspensa de laqueo est, ut Virgo inter astra ignita sit.

The MS. of Minucius has *ignata*. A GENTLEMAN, dissatisfied with what I have said upon the word *ignita*, has favoured us with an emendation of this passage; he would read *innata*, that is, *immortalis, ingenita*, in which sense, says he, I've observ'd it often in *Tertullian*, a writer our author is well versed in, and once in *Prudentius*,

The

The gentleman's observation is partly confirm'd by FABER'S THESAURUS, where we find, *Innatus Tertulliano est, non natus: advers. Valentinianos c. 15. Materia, quam innatam volunt, Et Prudentius Apoltheos. v. 246. Natum scimus ab innato.*

Prudentius happens to use the word so twice in his *Apoltheos. v. 80. and v. 246. and again Ppsychom. 715.*

But the emendation cannot be admitted, Here are some reasons why ;

Innata here must mean eternal *a parte ante*, without a beginning. The words before us are the words of a *Christian* speaking to a *Heathen*. The Christian, who believed a creation, could not call the stars *innata* according to his own sentiments, nor could he call them so by way of *argumentum ad hominem*, reasoning upon a concession that his adversary must needs make ; for, in the first place, the heathen, who had spoken first, had not defended the eternity of the world ; and secondly, the common, and the most received opinion of the pagans, was a formation of the earth, stars, &c. out of *semina* or chaos. For these reasons I don't think it proper to make the Christian suppose what probably would not be granted him. 'Tis true the pagans, as I observed, look'd upon the stars to be gods : but how many of them were there who thought that several Gods might have had a beginning ? Cudworth was a very good judge of these matters. The reader, I presume, will not be displeased if I give him an abstract of what that learned man has said upon this subject.

The Theogonia (says he) of the ancient pagans, their genesis of gods, was really one and the same thing with the cosmogonia : they are to be understood of a temporary production, both of these gods, and of the world. p. 234.

As to Plato, the whole visible world was to him, as to the other pagans, a God. He calls it Θεὸν οὐδαιμόνα, and before it was made Θεὸν ἰσχυρότατον.
Plato

Plato supposed the world to be an animal compounded of body and soul, and a god made by God, that is, by his unmade God. p. 235.

He, like the other pagans, supposed the sun, moon, and stars, to be animated with souls of their own, and to be gods. He supposed the earth to be a god or goddess. p. 235. He speaks also of the generation of the poetic gods, under the name of Dæmons, such as Saturn and Rhea, Jupiter and Juno &c. which seem to be nothing else but inanimate parts of the world, and things of nature deified. p. 236.

Besides these mundane gods, Plato mentions those properly called Dæmons; and speaks of their generation, as part of the Cosmogonia, calls them *ῥεοὶ Θεοί*, and says, they take care of men, and preside over human affairs. p. 237.

The Pagan Theogonia, Hesiod's for instance, and that of the Persian Magi, and of the ancient Ægyptians, is nothing but a poetical, allegorical cosmogonia, in which there was a mixture of history and Herology, with physiology. p. 238, 9.

The cosmogonia takes its beginning from chaos. In this all cosmogonists agree. p. 239.

Plato, besides the generated or made gods, held, that there were eternal gods, called by his followers *Θεοὶ ὑπερχρόνιοι*: these gods, though according to that stricter notion of the word *γένεσις*, as it is used by Plato and Aristotle for a production *ἐξ ἑκ ὧντων*, they were all *ἀγέννητοι*, yet were not supposed by Plato to be all *αὐτόχρονοι*, self-subsistent beings and first principles, but only one of them such, and the rest derived from him.

They were *γέννητοι*, generated of him, not *παρὰ χρόνον*, for they had no temporary beginning, but *γέννητοι ἀπ' αἰτίας*, they were produced from him as from a superior cause. There was then only one *ἀγέννητος*. Thus, according to Plato, there were two sorts

sorts of inferior gods, the θεοὶ ἐγκύσμοι, mundane gods, who had a temporary generation with the world, and the θεοὶ ὑπερκύσμοι and αἰδίοι, supramundane and eternal, produced from one and dependent on him.

p. 243.

Most Pagan Theists held, with Plato, a cosmogonia, which was also a theogonia, and both these gods and the world made and produced by one αὐτογενής. Thus does Ovid, Strabo, and Seneca, and probably Homer and Hesiod. p. 244.

So far Cudworth. It is observable that Cicero declared it to be his opinion, and that of every body else, (of every learned man and philosopher: so he meant I suppose) that what had a beginning *must* have an end. He makes Cotta say, in de Nat. Deor. I. 24. *Si ortus est Deorum, interitus sit necesse est.* And Tusc. Disp. I. 32. he says, *Vult enim (Panætius) quod nemo negat, quicquid natum sit, interire.* And so elsewhere.

But many, no doubt, were of Plato's opinion, that there were things, which though they had a beginning, should never have an end. Justin Martyr takes notice of this sentiment of his old master Plato, Ἀρα πῶ-
θεν ἔστιν ὁ λόγος, οἷον καὶ Πλάτων ἐν Τιμαίῳ αἰνίσσεται ὡς τῷ κόσμῳ, λέγων ὅτι αὐτοὶ μὲν καὶ φθαρτοὶ ἔστιν ἢ γέγονεν, καὶ λυθήσεται δὲ, ἐδὲ πύξεται θανάτῳ μολοῦσαι, διὰ τὴν ἐκλήσιν τῷ θεῷ — Dial. p. 149. Ed. Thirlbii.

You may see the passage of Plato there, quoted and corrected by Thirlby, from whence it appears, that according to Plato there were gods who had a beginning, but never should cease.

The Christian in Minucius is bantering the vulgar, fabulous, poetical theology. *Erigone suspensa de laqueo est, ut Virgo inter astra ignita sit: Castores alternis moriuntur ut vivant: Æsculapius, ut in Deum surgat, fulminatur: Hercules, ut hominem exuat, Oetæis ignibus crematur. Has fabulas et errores et ab imperitis paren-*
tibus

tibus discimus, & quod est gravius, ipsis studiis & disciplinis elaboramus, carminibus præcipue poetarum—

If we read *innata*, we must suppose that the Christian talks thus; according to your poets and fabulists Erigone hanged herself, and then was made a constellation, whereas the constellations are supposed to be eternal and unmade. Had the heathen replied, By whom are they supposed eternal? the christian must have answered, by *some* of your philosophers.

The story of Erigone was absurd enough in itself, and the Christian had no occasion to heighten the absurdity by drawing in the opinion of an Aristotle, or an Ocellus Lucanus. —



[Communicated to me.]

The observations concerning *Heliopolis* in Syria continued, shewing: I. When it was made a *Roman Colony*; and II. What its old and primitive name was: with some additions to the former Remarks.

I.  H A T *Heliopolis* in Syria was made a *Colony* under the Roman emperors, is not disputed. But under which of them it happened so, the antiquarians do not agree. 1. Some, as the famous *Spanheim*^a and *Vailant*^b, pretend it was partly under *Julius Cæsar*, and partly under *Augustus*. 2. Father *Harduin*^c put it lower

^a De Præst. Numism. T. II. p. 602.

^b De Colon. T. I. p. 11. 158. T. II. p. 11, &c.

^c De Numm. Popp. & Urb. p. 65, Ed. 2. fol.

lower under *Hadrian*: and 3. others^a much later under *Severus*. I declared myself for this third opinion, in my former Remarks concerning this town^b, and here I shall shew the reasons for so doing.

1. The first has no manner of ground from any ancient author, or monument: It is only built upon the titles of *Julia Augusta*^c, given to that *Colony* in some medals of emperors very far remote from *Julius Cæsar* and *Augustus*, of whom none are as yet pretended to be extant.

But this foundation is very weak, being supported by no other evidence, especially if we consider, what is owned by the assertors of this opinion, viz. that some other *Colonies*, made by *Severus*, have the title of *Julia*, as that of *Nesiby*^d, tho' not taken from the name of either of those two first emperors.

There is besides the strongest argument to prove, that *Heliopolis* could never be made a *Colony* by *Julius Cæsar*, nor by *Augustus*, till at least some time after the death of *Mark Antony*.

For it is evident from ancient historians, that one *Ptolemy*, surnamed *Mennæus*^e, (one of those petty Princes, or Tyrants, who in the declension of the *Seleucides*

^a *Holstenius* Not. ad *Steph. de Urb.* p. 129.

^b See N. IX. p. 280.

^c *Spanh.* L. c. Haud ignoræ verò nobiles alie in Cæsarianis Nummis — Romanorum Coloniz, cum eodem *Julia* vel *Augusta*, aut cum utroque simul cognomine; ut vel inde, à quibus Imp. fuerint eadem novis incolis frequentatz, continuo liqueat, &c.

^d See *Spanheim* T. I. p. 606. *Vailhant* T. II. p. 182.

^e So says expressly *Josephus* Antiq. L. XIII. c. 16. §. 3. Κατὰ Πτολεμαίου τὸ Μενναίου λεγόμενον. From whence 'tis plain, that those learned men are in the right, who have corrected some other places in that historian, where our present copies intimate, that this *Ptolemy* was the son of *Mennæus*, as Dr. *Prideaux* constantly calls him, as well as *Usher*, *Norifinus*, &c. Thus also ought to be mended the place of *Strabo*, which has the same fault, Πτολεμαίῳ τῷ Μενναίῳ, for Μενναίῳ: since 'tis certain, that in both authors the same man is meant all along. It will not be amiss to observe here, that ΜΑΝΝΑΙΟΣ is a proper name often mentioned in the Inscr. of *Palmyra* from the god or goddess *MANI*, &c.

leucides empire had settled themselves in several parts of it) was in full possession of *Heliopolis*, and some other places in the same valley, and thereabout, from the latter times of the *Seleucides*, till after *Julius Cæsar's* death, and the first years of the *Triumvirat*: *Josephus* mentions him often ^a, as being settled in his principality many years before *Syria* was made a Roman province by *Pompey*; and says expressly ^b, that this great conqueror, having received a good sum of money from that *Ptolemy*, confirmed him in the peaceable enjoyment of his power.

Likewise *Strabo* ^c, who was born in his time, tells us, that *Ptolemy* was still master of *Heliopolis*, *Chalcis*, *Marfyas*, and the mountainous parts of *Ituræa*, when *Cæcilius Bassus*, one of *Pompey's* party, had seized upon *Apamia*, and therein resisted two Roman armies, (sent against him by *Julius Cæsar*) being assisted by *Ptolemy*, and some other such petty princes of the neighbourhood ^d.

Now we are sure by *Cicero's* ^e testimony, another of his contemporaries, that *Bassus* held out still in *Apamia* after *Julius Cæsar's* death; the *Parthians*, who came into *Syria* a little before, having obliged the *Cæsarean* army to raise the siege.

Soon after, *Cassius*, one of that emperor's murderers, having taken possession of *Syria*, got the troops of *Bassus*, and even of his besiegers, as the same writers relate ^f. And *Josephus* takes express notice ^g of *Cassius's* having kept *Syria* to his party, by his letting the petty princes enjoy the countries and towns they possessed before.

^a *Antiq.* L. XIII. c. 15, 16. L. XIV. c. 7. §. 4. De B. J. Lib. I. c. 4. §. 8. c. 5. §. 3. Ed. Amst.

^b *Antiq.* Lib. XIV. c. 3. §. 2.

^c *Geogr.* L. XVI. 1092. Ed. Amst.

^d *Ibid.* Καὶ συμμαχῶν εὐπύρει τῶν πλεονίων φυλάρχων, &c.

^e Lib. XIV. ad Attic. Epist. IX.

^f See *Cicer.* Lib. XII. ad Fam. Ep. XI. XII. *Strabo* L. c. *Joseph.* *Antiq.* Lib. XIV. c. 11, 12. *Appian.* de B. Civ. Lib. III. *Dion. Cass.* Lib. XLVII, &c.

^g *Antiq.* Lib. XIV. c. 12.

before. Among those he names particularly our *Ptolemy*, who, even after *Cassius* had left *Syria*, brought back into *Judea* *Antigonus*, the son of *Aristobulus*, being his *Relation* ^a, and so caused new troubles in that country.

After the defeat of *Cassius* and *Brutus*, in consequence of the regulation made by the *Triumviri*, *M. Antony* had *Syria* under his government, with some other provinces of the East, which he kept till he was conquer'd by the young *Cæsar Octavianus*.

In that time of *M. Antony's* governing *Syria*, died our *Ptolemy Mennæus*, and his son *Lysanias* succeeded him in his *Principality*, says *Josephus* ^b; and *Dion Cassius* adds ^c, that this *Lysanias*, having been made *King* ^d of the *Itureans*, by *Antony*, was also killed by him in the year of Rome 718; and that his country, as well as several others, were given to *Cleopatra*, by whom *Josephus* says he was put to death ^e.

So all that while there is no room for the sending of a *Colony* to *Helopolis*, either by *Julius Cæsar*, or by his successor *Augustus*, till the death of *Antony* and *Cleopatra*.

As for the following part of *Augustus's* reign, a great deal could be added here, to shew that it is at least, very likely, that he gave the dominions of *Lysanias* partly to *Herod*, partly to a second *Lysanias*, who was still a *Tetrarch* of *Abilene*, the fifteenth of *Tiberius* ^f,

C 2

and

^a Of which see *Joseph. Ant. L. XIV. c. 7.* whereby it appears, that *Ptolemy* having married *Alexandra*, sister of *Antigonus*, he was this Prince's *Brother-in-law*, and not his *Father-in-law*, as *Usher* has said.

^b *Antiq. L. XIV. c. 13. §. 3. de B. J. L. I. c. 13.* where he refers it, and the coming again into *Syria* of the *Parthian* army, to the second year, that is to say, of *M. Antony's* arrival into that province, as *Usher* and *Norifus* rightly understand it. It seems however, by what follows, that both events happened in the year of Rome 714. about the spring, and before the Jewish *Pentecost*. See *Antiq. L. XV.*

^c 4.

^d *Hist. Lib. XLIX. p. 411.*

^e So calls him *Joseph. de B. J. Lib. I. c. 22. §. 3.*

^f *Ibid. & Antiq. L. XV. c. 4. §. 1.*

^g *S. Luke III. 1.*

and whose *Tetrarchy*, or *Kingdom* (as 'tis called in another place of *Josephus*^a) is said by him^b to have been designed by *Caligula*, for *Agrippa* the first, and given him by *Claudius*^c, who after his death gave it to *Agrippa* the younger, taking then from him *Chalcis*, after he had governed it four years^d. And this town and country of *Chalcis*, which had been one of the chief parts of *Ptolemy Mennæus* his principality, was held before by *Herod*, the brother of *Agrippa* the first, under the title of kingdom, given him by the same emperor *Claudius*^e.

But as it cannot be proved, by any clear evidence, that *Heliopolis* was still all that while, either in the *Tetrarchy* of *Lysanias*, or in the kingdom of *Chalcis*, no more than it can be shown to have been separated from them: therefore I think there is no need to insist upon this matter, since it cannot afford any certain argument to either side.

2. I come then to the second opinion, which I shall soon dispatch. *F. Hardouin* grounds it upon a single medal of *Hadrian*, or rather upon the single interpretation of it. For to tell the truth, it is a mere riddle; otherwise it would be a very powerful reason. By his own confession, the reverse hath only these letters: COL. H. LEG. H. which he explains *Colonia Heliopolis, Legio Octava*; blaming *Vaillant*, who interprets it, *Colonia Heliopolis, Legio Heliopolis*; as if the H were here of two different significations, and a double nature; being first for a *Latin* initial letter; and secondly, for a *Greek* numerical one. Such fancies, being supported by nothing else, deserve no regard, and can never be taken for a sufficient foundation of a singular opinion, by a reasonable man.

Besides,

^a De B. J. Lib. II. c. 12. §. 8.

^b Antiq. L. XVIII. c. 7. §. 10.

^c Antiq. L. XIX. c. 5. §. 1. de B. J. L. II. c. 10.

^d Antiq. Lib. XX. c. 7. §. 1. de B. J. Lib. II. c. 12. §. 1.

^e Antiq. Lib. XIX, c. 5. §. 1. de B. J. Lib. II. c. 11. §. 5.

Besides, the type, or symbol, shews that the medal belongs to a *sea-port* town; for it represents two figures standing, and holding each a *Rudder*; which is never seen upon any medal of a *Land-town*, as is *He-liopolis*; and on the contrary is very often upon medals of towns certainly known to be on, or near the *Sea*, or navigable *Rivers*.

3. Having thus paved the way for the third opinion, I shall now offer the particular reasons, which prove the truth of it.

We have first of all for it the clear testimony of *Ulpianus*, a most famous *Jurisconsulte*, who flourished under *Severus*, and his next successors, till about the middle of *Alexander's* reign. I shall transcribe the whole passage^a, tho' pretty long, concerning the *Colonies* of *Syria*, that the reader may the better compare his expressions, touching *He-liopolis*, with those relating to the other *Colonies* made before *Severus's* time, and so see the difference.

Sciendum est esse quasdam Colonias juris Italici: ut est in Syria-Pœnice splendidissima TYRIORUM Colonia, unde mihi origo est. Huic enim DIVUS SEVERUS & IMPERATOR NOSTER^b, ob egregiam in rempublicam, imperiumque Romanum insignem fidem, jus Italicum dedit. Sed & BERYTENSIS Colonia in eadem Provincia, AUGUSTI beneficiis gratiosa, &, ut DIVUS HADRIANUS in quadam oratione ait, AUGUSTANA Colonia dicta, quæ jus Italicum habet. Est & HELIOPOLITANA, quæ a DIVO SEVERO, per belli civilis occasionem, ITALICÆ COLONIÆ REMPUBLICAM accepit. Est & LAODICENA Colonia in Syria-Cæle, cui Divus SEVERUS jus Italicum, ob belli civilis merita, concessit. PTOLEMENSII enim Colonia, quæ inter Phœnicen & Palæstinam sita est, nihil præter nomen Coloniæ habet. Sed & EMISENÆ civitati Phœnicæ

^b IM-

^a Ex Lib. Dig. 50. Tit. XV. de Cenfib.

^b Viz. *Caracalla* Severus's son, who reign'd with him several years, and about six after him, and under whom *Ulpianus* was writing.

IMPERATOR NOSTER *jus Coloniae dedit, jurisque Italici eam fecit. In Palæstina duæ fuerunt Coloniae, CÆSARIENSIS & ÆLIA CAPITOLINA, sed neutra jus Italicum habet.*

Hereupon the reader will easily make the following observations, which will be sufficient to clear the matter.

1st, That *Ulpianus*, reckoning up the *Colonies* in *Syria*, (his own country) which had the *Jus Italicum*, i. e. chiefly the immunity of the *Capitation and Land-Tax*, says, as clearly as possible, that *Heliopolis* received of *Severus*, with that *Right*, the form also of a *Colony*: *Italicæ Coloniae REMPUBLICAM accepit*. This expression shews evidently, that, as in all the Roman colonies, *Heliopolis* had its form and government so altered then, by that emperor, as to have the Roman laws for its rule, together with two chief magistrates, the *Duum-Viri*, somewhat like the two *Consuls* of Rome, a sort of *Senate*, composed of the *Decuriones*, like the *Senators*, some *Ædiles*, &c. this form of a Roman *Republick* had been already settled in *Heliopolis*, if it had been before *Severus* a Roman colony; and consequently could not be said by *Ulpianus*, to have received that form of *Republick*, by a special favour of this emperor, to reward the inhabitants for their adhering to him in the civil war against *Pescennius Niger*, who in that province disputed the empire with him; as he rewarded, for the same reason, *Tyre* and *Laodicea*.

2^{dly}, That it is entirely against all the historical reason, as well as against the plain sense of *Ulpianus*, to suppose^a that he speaks so, and brings in here the *Coloniæ Italicæ Rempublicam* of *Heliopolis*, because only of the new grant of *Jus Italicum* received from *Severus* by that town, tho' already a *Colony*. For it is certain, that this particular privilege never made, by itself alone, a *colony*; and consequently that grant alone could not have induced *Ulpianus* to use such terms, which absolutely import the making of a colony. As there were many colonies,
which

^a As *Vaillant* doth, Tom. II. de Colon. p. 11.

which had not that *Jus Italicum*, like those here mentioned by our author, *Ptolemais*, *Cæsarea*, *Ælia Capitolina*; so several other *Colonies* received it, either at their first creation, or some time after.

3dly, That if *Ulpianus* had designed to let his reader think, that *Heliopolis* was a *Roman Colony* long before *Severus*, not only he had not expressed himself, as he does here, but, no doubt, he would have also said it by naming particularly the author of it, as he does expressly here speaking of *Berytus*, and afterward of *Cæsarea*, which he says was made a colony by *Vespasian*.

A second proof, for our making *Severus* the author of a colony in *Heliopolis*, may be drawn from the vast number of *Medals*, coin'd by that town, as a *Colony*, under *Severus* and his successors, whilst there is none such, that can certainly be said to have been struck under the emperors his predecessors. For that of *Hadrian*, the only one our latest Antiquarians, *Vaillant* and *Hardouin*, could find before *Severus*, which was mentioned above with COL. H. LEG. H. must be owned to be so obscure, and so undetermined, that it cannot be objected here, as making a real difficulty. *Tristan*^a indeed has cited one as of *Pertinax* with COL. HEL. and two *Hercules*, &c. But the very same was produced long before by *Occo*, and afterwards from him by *Mexzobarba*, as having the head of *Severus*, and this legend: SEV. PERT. AVG. so that *Tristan* took a medal of *Severus* to be of *Pertinax*, whose name that emperor put also among his titles. Hence, no doubt, it is, that *Vaillant* mentions no such medal under *Pertinax*, tho' *Hardouin* brings it in from *Tristan*.

II. The second article I proposed to clear, relates to the ancient name of *Heliopolis*, before it had this from the Greeks, which is said to have been *Balbec*, or something like that.

It is certain, that from about the middle of the twelfth century, to this, we have several authors and tra-

^a *Com. Hist. sur les Med.* T. II. p. 16. But he understands it of the Colony *Halvia*.

travellers, who witness, that in the country it was so called *Balbec*, or *Balbek*, or *Balebek*, &c. with a strong c like our κ at the end.

The Jewish traveller, *Benjamin* (who was there some time before the year 1173. of our vulgar Æra, which is the year of his death) writes it thus, בעלביק, *Balbeik*, or *Balbaik*^a.

The archbishop of *Tyre*, living at the same time, in his history of the holy wars, turning the soft sound of the ב into that of a strong m. writes it *Malbec*^b, and *Malbet*.

The Arabick writers, as *Ibn Idris*, who was also of the same age^c, and *Nassir Eddin* of the thirteenth century, with *Ulug-Beig* of the fifteenth, in the Tables publish'd by *J. Greaves*, call it *Balebek*, or *Balabak*. *Postel*, and our late travellers write it constantly *Balbec*.

But Abbé *Renaudot*^d writing always *Baalbek*, and citing *Abulfeda* with *Vacuti*, two Arabian authors, without telling how they spell it; yet assures us, that we are not to expect from the *Arabians*, the true ancient name of that town; which however, he says, is given by *Jesus Bar Hali*, a Syrian, in his dictionary, saying; "that it signifies the house of *Baal*, and that it is *Heliopolis*, or the Town of the Sun."

This is a very imperfect account of that Syrian writer's passage: for thereby it does not appear how he has writ that ancient name of *Heliopolis*; and I cannot

^a D. Benjamin. Itin. p. 57. Ed. Lugd. Bat.

^b Gulielm. Tyri. Hist. Bel. Sac. L. IV. c. 8. L. IX. c. 15. L. XXI. c. 8. *Heliopolis, quæ hodie vulgo dicitur Malbec*, &c.

^c He is commonly called *Geographus Nubiensis*, his first translators having not found his name in their imperfect MS. but the learned *J. Greaves* discovered the first his true name. See his Pref. ad *Binas Tabl. Geogr.* &c.

^d *Memoires de l'Acad. des Bel. Let. T. IV. p. 172. Cette ville connue depuis plus de mille ans sous le nom de Baalbek, est dans la Syrie proprement dite Damascena*, &c. But I don't know where he found, that *Heliopolis* was in the country of *Damascus*, which is very false, &c.

I cannot rectify it at present, nor consult *Herbelot's Oriental Bibliotheque*, wherein this *Jesu-Bar-Hali* is also quoted. Nor does M. *de la Roque* help us in that point, who citing the same author, assures us only^a, that *Iffa-Bar-Ali*, in his *Syriac Lexicon*, says expressly, that *Balbec* was formerly called *Heliopolis*.

And yet it would be necessary to have the right spelling of that *Syrian* lexicographer, that we might judge of the etymology or explication he gives of that ancient name of *Heliopolis*.

That however may be confirmed by *Villamont's*^b account of some words used in that country, when he was there in 1589, among which he puts *Baiic* for a *House*. And this again may be justified by the *Arabic* verb *بكا*, *Baka*, or *Baki*, which has the Notion of *Mansion*. I shall not here enquire, whether the *Hebrew* word *בית*, *Baiit* (as the *Massorethick* points make us read it) which signifies a *House*, is the original and root of that, or which is the true one.

For all that I am more inclined to think, that *BEK* signifies a *TOWN*, and so *BAL-BEK* imports as much as *HELIOPOLIS*, or the *TOWN* of the *SUN*. Mr. *Maundrell* must have had the same thought, when he said^c; *Balbeck is supposed to be the ancient Heliopolis, or city of the Sun; for that the word imports. Its present Arab, which is perhaps its most ancient name, inclines to the same importance, &c.*

I wish that learned man had given us his reasons for this opinion. It may be he had in his view the same *Arabic* verb, I mentioned above, which may be applied to a *City*, a collection of *Houses* or *Mansions*, as well as to a single one.

But moreover I ground that opinion upon two other foundations. The first is, that we have other instances of

^a Voyage de Syrie, T. I. p. 134.

^b Voyag. L. II. p. m. 129.

^c Trav. p. 135.

of the Greeks sometimes turning only into their own language the signification of the ancient names of towns^a. Thus the name of the other *Heliopolis* in Egypt is but a translation of the ancient original name, for *Genes.* XLI. v. 45. where *Potiphar* is said in the Hebrew text to be *Priest* of *יִנּוֹן* *on*, this word is rendered by the LXX Greek version (made in Egypt, as 'tis agreed) by *Ἡλιούπολις*, of *Heliopolis*, and in the *Coptic* or Egyptian Bible, by the *City of On*, as it is also called *Exod.* I. v. 11. where to the towns of *Pitbo* and *Ramessé*, which are only mentioned in our present *Hebrew* copies, the LXX add *ΩΝ*, *On*, with this explication, *ἡ ἐστὶ Ἡλιούπολις*, which is likewise expressed in the *Coptic*^b.

Another instance of the same kind is to be seen in the name of that city *Pitbo*, or *Petbom*, which in the *Coptic*, *Genes.* XLVI. v. 28, 29, is called *Πεθωμ Τίβαμι*, the *City of Petbom*, instead of what in the Greek LXX, and other profane writers^c, is named *Ἡρώων πόλις*, the *City of Heroes*^d. My business is not here

^a As sometimes they quite changed them into the names of *some* towns in their own country, when they found some resemblance betwixt them, either in their situation, or any other way. Thence came the names of *Berboea*, *Edeffa*, *Pella*, &c. in Syria and *Métopotamia*; the same belonging to other towns in Macedonia.

^b Νεμί Ων. ἐστὶ Θβαμι μωρον τε

^c *Strabo*, Lib. XVII. *Ptolem.* *Geog. Mel.* Lib. III. c. 8. *Plin.* L. VI. c. 29, &c.

^d I shall put here, for the satisfaction of curious readers, the observation of the learned F. *Bonjour*, *Exercit. in Monum. Copt.* p. 21. *Petbom*, juxta interpretationem *Ægyptio-Arabicam* est *Batum*, seu *Patum*. Cum enim Arabes careant litera P, sufficiunt ei literam B. Inde illustratur *Patumus* Herodoti, (Lib. II. c. 158.) eò quidem apertius, quod hunc situm obtineat, quem Tabb. *Geographica* dant *Heroopolis*. Agens Herodotus L. c. de Fossa, quam ex Nilo deducendam in Mare Rubrum susceperat *Necos*, seu *Nechao*, ait quod deducitur paulo supra *Bubastin* urbem juxta *Patumum* Arabia oppidum. Effluit autem in mare rubrum. Hæc sane Fossa eadem, quæ sub Adriano repurgata vocabatur *Amnis Trajanus*. Atqui in Tabb. *Geographicis* *Ptolemæi* memoratur, loco *Patumi*, Ἡρώων Πόλις, δι' ἧς ἡ Βαβυλων Πόλις, Τραιανὸς ποταμὸς ῥεῖ: *Heronum civitas, per quam & Babylonem civitatem, Trajanus amnis fluit.*

here to inquire into the true signification of the Egyptian word *Petbem*, and to shew that it really imports as much as *Heroes*. I shall only observe, that according to the remark of a friend, very skilful in the *Coptic* language, BH signifies *Sepulchre*, from whence comes Βῆτοι, the *Egyptian* word for the *places* where the dead bodies were deposited, as it is said in the *Etymologicum Mag.* and in *Hesychius* : Βῆτοι τόπι παρ' Αιγυπτίοις εἰς οἷς οἱ πλεονῶντες πῶθενται.

Thus also the Egyptian town Βυσίρις, was so called because *Osiris* had there his principal *Sepulchre* ^a.

2. But of this perhaps too much: I come to my second and strongest reason, why I think, that ΒΕΚ, in *Balbek*, signifies a *City*. It is taken from the *Coptic*, or *Egyptian* word ΒΑΚΙ, which is used in the same sense, as it already appeared by the instances I have above quoted, and might be further proved by many hundred more places in the *Old* and *New Testament*, on which there is no need to insist any longer.

I shall only here prevent some objections, and so bring those two words to a nearer resemblance, by observing; 1st, That 'tis agreed amongst those, who are better skill'd in the *Coptic* than my self, that the *Coptic* Α hath a sound very near to that of our Ε, if not altogether the same. 2^{dly}, That in this language, at least since the time, when the old and new Testament were translated into *Coptic*, an Ι is very often added at the end of some words, which had none originally. So ΧΗΜΙ in the *Coptic* text, is for *Egypt*, or the land of *Ḥam*, or *Cham*, &c. Consequently we have here no real difficulty, that could hinder us from taking ΒΕΚ and ΒΑΚΙ for one and the same word, especially if we consider withal, that in etymological matters, *Vowels*, or their permutations, are not minded.

D 2

Besides,

^a See *Plutarch* de *Is. and Osir.* p. m. 359. where he relates from *Eudoxus*, that tho' *Osiris* had many burying places, yet his body was buried at *Busiris*, which name imports as much, as, παρόσις, *Osividis sepulchrum*.

Besides, the first of these observations, viz. That the sound of an *ε* in the word *Βεκ*, is the primitive, may be proved by the authority of *Herodotus*, who at the same time is a good witness, that about 500 years before Christianity, this very word, which he writes with the Greek termination, *ΒΗΧΙΣ*, signified a city. For in his description of *Egypt* he mentions, Lib. II. c. 41. a town called *ΑΤΑΡΒΗΧΙΣ* ^a, wherein a *Temple* was sacred to *Venus*: *Ὄνομα τῇ πόλει Αταρβηχίς· ἐν δ' αὐτῇ Ἀφροδίτης ἱερὸν ἅγιον ἱδρυται*. 'Tis visible this name is a compound of *Αταρ*, the name of the *Deity*, and *Βηχίς* or *Βηκίς*, signifying it was the *City of Atar*, a word also found in the name of that famous Syrian goddess, *Atargate*, or *Athargatis*, which was otherwise called *Albara*, says *Strabo* ^b, and may be the same with *AZAPA*, of the Assyrians or Persians, he mentions in another place ^c. And according to the Greek *Etymologicum* *M. Albor* was the *Egyptian* name of *Venus*: *τὴν Ἀφροδίτην Αἰγυπτίοι καλεῦσιν Αθωρ* ^d. Whether that deity was really the same with the Grecian *Venus*,
or

^a *Stephanus de Urbib.* has the same passage from him, with this difference, that he, or his modern transcribers have writ it *ΑΤΑΡΒΙΚΙΣ*. Where 'tis plain, that the *H* has been changed into an *I*, by the bad pronunciation of the latter Greeks, who call *H*, *ita*. The *X* of *Herodotus* is also changed into a *K*, it may be not wrongfully, since the word is also with a *K*, and not a *X*, in the *Coptic*, and in the Arabian authors, when they speak of *Balbek*, as we have seen above.

^b Lib. XVI. p. 1132. Ed. Amst. where, amongst the instances of the permutation of names by the Barbarians, he puts in, *Αταργατὴν δὲ τὴν Ἀθάραν*. Of this *Atargate* the critics give various etymologies, which I shall not here examine, nor explain further my own opinion, being not a proper place for it.

^c Lib. XVI. p. 1080. speaking of some temples, and their treasure seized by the *Parthian* king: *Καὶ τὸ, τε τῆς Ἀθῆνας ἱερὸν εἶλε, καὶ τὸ τῆς Ἀρτέμιδος τὰ ΑΖΑΡΑ, &c.* Here I thought some time, that it should be read *τῆς ΑΛΖΑΡΑΣ*, according to the *Arabic* pronunciation, putting the article *ΑΛ*, *at*, before *Zara*, *Venus*, &c. (See *Hide Relig. Veter. Peri.* p. 93. *Reland Misc. T. II.* p. 263, &c.) But *τῆς ΑΖΑΡΑΣ* may be better.

^d *Etymol. mag.* v. *Αθωρ*.

or no, 'tis no matter for my purpose, which does not require I should make here a longer enquiry about it.

It may be rather ask'd, why I transplant an Egyptian word into *Syria*. But the reason is easily found out, if we mind, 1st, the *Arabic* word, above mentioned, importing the notion of *Mansion, Habitation*, &c. which is so near this *Egyptian* one, we are about; and secondly, what the learned have already observed, that the *Egyptian* idolatry, especially of the *Sun*, was carried about into many other parts of the world, and particularly in the neighbouring provinces of *Palestina, Phenicia, and Syria*. Concerning which there is a remarkable passage in that ancient Greek treatise, *de Dea Syria*, attributed to *Lucian*, wherein it is said, that the *Phenicians had another temple, which came not from Assyria, but from Egypt, and from Heliopolis*: "Εχουσι δὲ ἡ ἄλλη Φοινίκης ἱερὸν, ἐκ Ἀσσύριον, ἀλλ' Αἰγύπτιον, τὸ ἐξ Ἡλιεπόλεως ἐς τὴν Φοινίκην ἀπικέτω, which certainly relates to our *Balbek*.

To all that I may add, for a further confirmation or illustration, that *Amos* makes use of another *Egyptian* word denoting the *Sun*, when ch. i. v. 5. prophesying against *Damascus, Eden, and the People of Syria*; he joins withal, the *Inhabitants of the valley of O N*, or the *Sun*: אֹן מְבַקֵּשׁ. For tho' the last word אֹן be commonly read *AVEN*, according to the modern *Massorethick* points or vowels, yet in the time of the *LXX* Greek interpreters, they read it *ON*^a, and not *Aven*, signifying *Vanity*, which is too general a word for determining the place meant by the prophet; notwithstanding the explication of some, who understand thereby *Idolatry*.

Mr. *Maundrell*, following the common reading and opinion, hath made this remark upon the name of that *Valley*, at the east side of which our *Heliopolis*, or *Balbek*

^a 'Εκ Πεδίῳ ΟΝ; which St. *Jerom* has rendered, *De Campo Idoli*, Est nomen urbis in Syria, sicut *Besh-Aven* (seu potius *Bethon*) in Judæa. Schindlerus Lexic. Peptag. col. 234, &c.

Balbek stands: *This Bocat^a seems to be the same with Bicath-Aven, mentioned Amos 1. 5. together with Eden and Damascus; for there is very near it, in mount Libanus, a place called Eden to this day. It might also have the name of Aven, that is, Vanity, given it, from the idolatrous worship of Baal, practised at Balbek or Heliopolis, which is situate in this valley.*

I would not vouch the truth of that remark; and yet I think it may appear the more probable, by what I have said concerning the original word ON(not AVEN) used by the prophet, which being one of the Sun's names, epithets, or titles, it makes this *Boca On*, the *Valley of the Sun*, to have a nearer affinity with our *Balbek*, or *Heliopolis*. And the probability will still encrease, if we add, that the Hebrew word in *Amos*, for that *Valley*, viz. *Bikab^b*, or, as the Arabs pronounce it, *Bakab*, tho' it be one of the general names for *Valleys*, or *Plains*, yet it has been kept hitherto as a proper name peculiar to this ^c *Valley* of our *Balbek*, according to the testimony of some amongst the authors, and travellers before cited, notwithstanding the small variety occurring in their spelling of it. *Gulielmus Tyrius*, or his transcribers, write it *Baccar^d*. As for

^a Thus in the addit. to his first edition he corrects it, for *Bucca*, he had put in the text; and which is yet better than *Bocat*, he took, it seems, from the passage of *Amos*, wherein the last T is added by the construction, which, I suppose Mr. M. did not mind then.

^b As the Massorethes read it by their additional vowels, and in the construction *Bikat*; tho' the letters in the text may be read, as the *Arabs* do.

^c So another oriental word for a valley, seems to have been appropriated to that country in the neighbourhood of *Balbek*, thro' which the river *Orontes* runs, as it appears from *Polybius* L. V. p. 562. Καὶ ὁ ὄρος τὸ γαλλέμενον Ἀμύκης Πεδίον. For that *Amyke* is visibly the same as our Hebrew *Emek*, the Syrian *Amica*, &c.

^d De Bello Sac. Lib. XV. c. 8. *Regioque dicitur BACCAR*. Lib. XXL. c. 11. *D. Rex pertransiens agrum Sidonensem, & montana quadam, qua sunt media inter nostros & hostium terminos, conscendens, pervenit ad locum bonis temporalibus commodum — cui nomen Messahara. Inde in Vallem, qua dicitur BACCAR, descendens, terram reperit, ut legitur, lacte & melle manantem, &c.* See pag. fol. N. (6)

for Benjamin, his contemporary, writing in Hebrew without vowels, we cannot exactly tell, what sound must be given to his בקעה הלבנון, *Bkat Libanon*, or *Valley of Libanus*, in which he says Solomon built *Balbek*^a. Of the modern writers, besides Mr. Maundrell, I shall only quote M. de la Roque; who describing the situation of *Balbek*, says^b: *This plain, or, to speak better, all the long territory of Balbec, as far as the mountains*^c, *bears the Arabic name of AL-BKAA, which we pronounce Beka, or Bqaa*^d, &c.

Lastly, I could offer another instance even of the same word *Bek*, we are about, as making part of the name given anciently to a city in *Syria Comagene*, much more remote than our *Balbec*, from Egypt, and which the *Greeks* accordingly turned into their Πόλις. I mean that town call'd by them ΙΕΡΑ or ΙΕΡΟΠΟΛΙΣ^e, whose ancient name (with that of the goddess, who had there a famous temple) was *MANBEK*, or *MAMBEK*; as might be shewn from *Strabo*, *Plutarch*, *Apianus*, *Ælianus*, and *Pliny*, collated with some more modern oriental writers^f. But the digression would be too long, if I should bring in all that is necessary for clearing the matter to the reader's satisfaction; there being several incident questions, hitherto much controverted,

^a Benjamin. Itiner. p. 57.

^b Voyage de Syrie, p. 94.

^c He had said immediately before, that this tract of land about *Balbec*, the most agreeable, and the best cultivated perhaps in all Syria, extends all along the Plain, from north to south, to the mountains, which separate that territory from that of *Damascus*. See his p. 77.

^d Cette plaine, ou pour mieux dire, tout le long territoire de *Balbec* jusqu'aux Montagnes, porte le nom Arabe de AL-BKAA, que nous exprimons par le *Beka*, ou *Bqaa*; il est arrosé par la rivière *Letane*, & par quantité d'autres eaux. C'est un pays délicieux, & pour ainsi dire enchanté; &c. Compare this with the passage above cited of *Galliel. Tyrius*.

^e Very different from *Aleppo*, which has been said to be the same, by some writers, as lately by Mr. *Shuckford*, Conn. T. I. p. 152.

^f I cannot approve of Dr. *Hyde's* opinion, who pretends, it was called *Mabog*, or *Mambe*, and first *Pambe*, quo significatur *Bombix*, seu *Bombycinum* quodvis; Not. ad Itiner. Perisfol, &c.

verted, which require a discussion not so proper for this place.

I shall therefore conclude with

III. *Some additions and corrections to my former Remarks.*

1. I left out a marginal note belonging to p. 272. lin. 19. thinking it too long ; but as at the same time I blotted the reference, there was a word omitted, which is necessary in this place, and the note may be of some use ; I shall here present all to the courteous reader. That line then ought to be thus :

Or if any body should like best ΒΑΑΔ ΔΙΟΤ, or ΔΙΟΣ, &c.

And the intended Note thereupon is as follows :

As it were BAL-IOVII, or BAL-IOVIS. The last construction would be like that, in one of the inscriptions found at *Palmyra*, as it is represented by Dr. *Bernard* and Dr. *Smith*, N. VII. KAI TON NAON TOT BHΛOT ΔΙΟC — But this is a supplement added by them, to fill up the *Lacuna*, which was thus in the original copy of Dr. *Hallifax*, the transcriber of those monuments :

KAI — TON NAON TON [not TOT] — ΔΙΟC — so that we ought rather to supply it by the N. X, where we read — CΤΜΠΟCΙΑΡΧΟΝ ΤΩΝ ΤΟΤ ΔΙΟC BHΛOT ΙΕΡΩΝ, &c. which is more agreeable to the common Greek construction in like cases. However what follows here in the text may be illustrated by these words of St. *Austin*, Quæst. XVI. in Lib. Judic. *Solet dici Baal nomen esse, apud gentes illarum partium, Jovis, Astarte vero Junonis, &c.* To the same matter belongs more properly an inscription in *Gruter's* collection, p. 323. n. 1. which is said to have been dedicated, EX IVSSV I. O. M^a HELI-
OPO-

^a That is, IOVIS OPTIMI MAXIMI; which last word has been left out in the same p. 272. lin. penult. of these Miscel. Observ. and is to be supplied.

LITANI: tho' *Reinesius*, by a very strange oversight, in so learned a man, took this last word for those who consecrated the stone, and applied it to the *Neapolitans*, &c. Epist. p. 251, col. cum p. 210. He did not then remember the passage of *Macrobius*, and that there is nothing more common, than to see in writers and monuments, *Jupiter* with various *Cognomina*, or surnames, taken from the different places, where he had temples erected to his honour. Thus from the neighbouring city of *Damascus*, he was called *Jupiter Damascenus*, as we have it in *Gruter*, p. xx. N. 2. IOVI OPTIMO MAXIM. DAMASCENO, &c. And in another stone, found few years ago at *Naples*, like that first of *Gruter* from the same town: IVSSV IOVIS OPTIMI MAXIMI DAMASCENI, &c. which was published by Abbot *Vignoli*, one of the present under library-keepers in the Vatican; p. 187. *Inscript. select. ad calc. Dis. de Col. Imp. Antonini Pii.*

2. What I left out also (N. l. p. 272.) for the same reason as above, I shall add here, for the use of Mr. *Maundrel's* readers; because the place of his travels, I had in view there, wants some explication and emendation.

Speaking (p. 137. Edit. 2.) of the temple-gate at *Balbek*, he says, *It is moulded and beautified round with exquisite sculpture. On the Nethermost side of the portal is carved a Fame [read Eagle^a] hovering over the head as you enter, and extending its wings two thirds of the breadth of the gate; and on each side of the Eagle is described a Fame likewise upon the wing. The Eagle carries in its pounces a Caduceus; and in his beak the strings, or ribbands, coming from the ends of two Festoons, whose other ends are held and supported on each side by the two Fames.*

^a That it must be read thus, instead of *Fame*, appears clearly by what follows, and the first edition, which has the right word *Eagle*, as well as other travellers.

I observe upon this passage, first, that, by the *ne-thermost-side of the Portal*, must be understood the lower part of the *Lintel*, which is above the head, as you enter into the *Gate*, as *Maundrel* explains it himself afterwards. And therefore it seems, this word *Lintel* would suit better here, than that of *Portal*, tho' we have it also in the first edition.

However, according to that sense of *Lintel*, it is thus described by *M. de la Roque*, p. 110, 111.

“ Mais on admire sur toutes choses, un veritable chef
 “ d’œuvre de sculpture dans la *Plate-bande*, ou la fer-
 “ meture, qui fait le *Lintoau* de cette *Porte*, & qui sert
 “ aussi d’*Architrave* à l’entablement. Ce n’est qu’une
 “ seule piece de marbre, où l’on a taillé, en bas-relief
 “ de la dernière délicatesse, un grand *Aigle* à ailes de-
 “ ployées, tenant dans ses serres un *Caducée*, avec deux
 “ figures d’*Enfant*, ou de *Cupidon*, à demi couchées,
 “ une de chaque côté. Ces figures soutiennent d’une
 “ main un long feston de fleurs, de fruits & de feüil-
 “ lages, qui partent du *Bec* de l’*Aigle*, & tiennent de
 “ l’autre [*main*] les bouts d’une *Draperie*, ou d’un voile,
 “ dont elles sont à demi couvertes, mais de maniere,
 “ que ces extrêmités retombant de leur main plus bas
 “ que la moitié du corps, se divisent en façon de *Rubans*,
 “ & semblent voltiger.

2dly, The figures which *Maundrel* and *la Roque* call *Fames* or *Cupidons* ^a, represent commonly on coins, and other monuments of antiquity, *Victory*, or sometimes *Fortune*. They may be taken here for either.

3. In the note (s) p. 275. which was drawn as I was transcribing *Mr. Maundrel*’s measures of the temple at *Balbek*, I thought he meant the *Circumference* of the *Columns*, when he said their *Diameter* was six foot three inches ; because I saw that a *Geometrical Diameter* did not agree with the forty five foot in *height*, which he gives to them, if we follow the common rules of architecture for the *Corinthian* order. This

^a *Paul Lucas* uses the same word, *Voyages du Levant*, &c. T.I. p. 166, 167.

This reason holds still good ; and yet I am now persuaded, he and M. *la Roque* spoke of a true *Geometrical Diameter* ; because the forty five foot must be corrected by *la Roque's* fifty two foot of the *Paris* measure, and so changed into fifty four foot of our *English* measure.

This I found in examining since more accurately all their measures, after a friend ^a in conversation had objected the great difference between Mr. M's forty five foot, and L. R's fifty two foot. My method was as follows.

Mr. M. says, 1st, That the *Temple*, or the *Portico* encompassing it, is in *Length* sixty four yards, i. e. a hundred and ninety two foot. 2^{dly}, That there are fourteen *Pillars* on each side, distant from each other nine foot: and 3^{dly}, That the *Diameter* of each *Pillar* is six foot three inches.

Now from the first pillar to the last, both exclusive ^b, there is thirteen times the *distance* of nine foot, that is in all one hundred and seventeen foot.

And taking, for the twelve pillars between the first and the last, twelve times six foot three inches (the *Diameter* of each) we have seventy five foot. So the whole amounts to one hundred and ninety two foot.

Consequently those two numbers being equal to that of the whole *length*, of a hundred and ninety two foot, set down by Mr. M. it is plain, that he gave a true *Geometrical Diameter*, and not a *Circumference*, of six foot three inches to each *Pillar*.

The same was intended by M. *la Roque*, when he says, the *Diameter* is six foot, and that the *Gallery*, or *Portico*, is in *length* about *thirty four Toises* ; that is, about two hundred and four French foot: which agrees pretty well with Mr. *Maundrel's* numbers, if we add twelve foot six inches for the first and the last pillar ; and if

E 2

we

^a The Editor of these Misc. Observ.

^b It appears by what follows, that Mr. M. must have taken his measures that way.

we make the necessary allowance for the different foot, *English* and *French*, which they made use of.

But then, as they disagree very much in the *height* of the *columns*, and Mr. *Maundrel's* forty five foot are not in a regular proportion to the *Diameter*, they both agree in, we must conclude that Mr. M. had really writ ^a *four and fifty foot*, which was easily changed into forty five foot, either by his copist, or by the printer. And indeed the fifty four *English* foot, answer pretty near to the fifty two *French* foot.

I may here add, for the sake of some readers, an observation already made by several writers after *Vitruvius*, viz. That the ancients kept to no very exact and constant rule for the height of the pillars in proportion to the diameter, as to what belongs to the *Corinthian* order, or any other. So the columns in the portico of the *Pantheon* at Rome, of the *Corinthian* order, are thirty seven foot high, without the *Basis* and the *Capital*, tho' the diameter be four foot and a half.

Maundrel himself speaks (p. 137.) of a pillar nineteen yards, or fifty seven foot high, and five foot in diameter.

The column of Constantinople, at the mouth of the canal to the Black-sea, or Pont-Euxine, is about eighteen foot high, and three foot diameter. I could give more instances, but these are sufficient.

J. M.

^a The necessity of this correction, and of taking the word *Diameter* in its natural sense, was afterwards sent me proved by a friend.



MINUCIUS FELIX,

C. III.



Andem emensi viam rursus versis vestigiis tertiamus.

I proposed *remensi* Vol. I. p. 16. *This, says a GENTLEMAN, is a most insufferable tautology.* But

But if authors not remarkable for tautology use such expressions as *rursus refici*, *rursum redire*, *rursum reverti*, *rursum rescribere*, *rursum remetiri*, *remenso marmore retrorsum labi*, *reducem referri*, *in se rursus revolvi*, *iterum renasci*, and so forth, why may not Minucius, who like the African Writers, is hyperemphatical, say *remensi—rursus—versis—*?

In the *Atys* of Catullus we have

Animo æstuante rursus reditum ad vada retulit.

To this it may be objected, that several books have *retulit*. Achilles Statius says, that the MSS. have *retulit*, and observes, that Catullus says elsewhere *si reditum retulisset*. It is in *Coma Berenices*. It will be objected again, I suppose, that there too some books have *tetulisset*, and that Vossius reads so. Well, but Prudentius Περὶ Στεφ. VI. 103. is pleased to say,

Nexus denique, qui manus retrorsus

In tergum revocaverant revinctas,——

And I. in Symm. 331. he says of the sun,

Nec torquere facem potis est ad signa Trionum,

Orbe nec obliquo portas Aquilonis adire,

Nec solitum conversus iter revocare retrorsum,

Seneca Hippol. 676.

Ac versa retro sidera obliquos agant

Retorta cursus,

Lucretius II. 128.

Multa videbis enim plagis ibi percita cæcis

Commutare viam, retroque repulsa reverti——

Vf. 999. —— *quod missum est ex ætheris oris*

Id rursus cæli rellatum templa receptant.

IV. 442.

Quæ demersa liquore obeunt, refracta videntur

Omnia converti, sursumque supina reverti:

Et reflexa prope in summo fluitare liquore.

It would be more easy than necessary to multiply examples.

I had forgot almost the gentleman's criticism. He strikes out *emenſi*,

C. II.

—*quæ per abſentiam mutuam de nobis nesciebamus, relatione alterna comperiſſemus.*

If Minucius, as the Gentleman ſays, be remarkable for tautology, if examples of redundancy are frequent in other authors, and if I could ſuppoſe that Minucius wrote — *remenſi* — *rurſum* — *verſis*, why do I alter *abſentia mutua*?

Not becauſe it is barely tautology, but becauſe it is uncommon tautology, for I don't remember to have ſeen *abſentia mutua* any where elſe. And perſons of more reading than I, have told me, that they have not met with it neither.

Examples of this ſort of tautology are not ſo common as ſome people may imagine. We ſhall often find that an epithet at firſt ſight ſuperfluous, is really not ſo, and that it raiſes a new idea. The gentleman propoſes two examples of tautology which look like *abſentia mutua*; but in truth they are no tautology at all. One of them is *mira miracula* in Minucius. The other is *ultimus finis*, in Horace, as he ſays.

All *miracula* are *mira* to be ſure, as oppoſed to things which are not *miracula*. But ſome *miracula* are *mira* *αἰετὸν*, even when compared with other *miracula*. And of ſuch Minucius ſpeaks; *Majoribus noſtris tam facilis in mendaciis fides fuit, ut temere crediderint etiam alia monſtruoſa, mira miracula, Scyllam multiplicem, Chimaeram muliformem*, &c. p. 97. *Mira miracula* here is more than barely *miracula*: a new idea is added to the ſubſtantive. So *gratæ gratiæ* quoted there by Dr. Davies is an amplification; 'tis more than *gratiæ*.

As to *ultimus finis*, be it where it will, 'tis good Latin. We have *finis imus* in Claudian and Statius,
finis

finis supremus in Horace, *finis extremus* in Lucretius and Virgil, *finis ultimus* in Prudentius. But these are no tautologies. *Finis imus, supremus, extremus, ultimus* is more emphatical than *finis*. *Finis* is the end, or what is near the end: *finis imus*, &c. is the *very* end, the *last* end. *Ipse finis* is used in that manner.

But what did I say upon this place of Minucius?—*perhaps mutuo would be better*. Vol. I. p. 15. If any one thinks that *mutuam* is the true reading, because Minucius is redundant, because there are examples of adjectives idle and useless, as *ῥῖτα σιμύλατιο* in Cicero de Nat. D. I. 2. and because ἀπαξ λεγόμενα are frequently found; with all my heart. He who proposes a doubtful conjecture doubtfully is not bound to make a demonstration of it. Be that said once for all.

Minucius has, *ad errorem mutui rapere consensus*.

C. II.

—*mollī vestigio cedens arena*—

I said Vol. I. p. 16, that this may stand for *molliter cedens vestigio*.

This exposition is tautology, says the gentleman. Must I prove that *to yield to the foot*, and *to yield softly to the foot* are two different things? that *cedens vestigio* does not imply *molliter cedens*? that when we walk upon snow frozen over, but not hard enough to bear us, the snow *cedit vestigio*, but not *molliter*? that when we walk upon such sand as Minucius here speaks of, the sand *cedit*, & *cedit molliter vestigio*? —





[Communicated to me.]

TERTULLIAN.

S I R,

I Very much approve of the scheme you have formed, to communicate to the publick your remarks upon the classic writers. For as the great number and variety of editions of most authors is justly complain'd of by all those who are desirous of being acquainted with them; so it would be equally unreasonable to refuse any new lights which may still be given them. And since you find those writers, in the publishing of which persons of the greatest genius and learning have been so long employed, still capable of receiving farther improvements; as they certainly are; if you would turn your view to another sort of authors, the first christian writers, both in Greek and Latin, you will find, that much more is there wanting to furnish the publick with correct editions of them. Most editors, as well as readers (some few indeed must be excepted) have begun here, where they should have ended; that is, to enquire into their opinions and doctrines, without applying themselves to settle a true and accurate text, which ought to be the foundation first laid to come at the other.

What I now send you may serve for an instance of this; and I shall be well pleased if it should engage you to shew us the same thing in some others of them.

Tertullian's.

Tertullian's treatise *de Oratione* is imperfect in all the editions, and in the few MSS. which have been found of that author. Lud. Ant. Muratorius met with an old MS. in the Ambrosian library, which has supplied what was wanting in all the others; and he published that treatise entire in the third volume of his *Anecdota* in the year 1713. As that collection, consisting of five volumes in quarto, is not common in these parts, it would, I believe, be very acceptable to many of your readers, who have a just value for the writings of Tertullian, to have their editions of his works compleated by your means. In the mean time, I have transcribed one chapter of it, which I here send you.

We know, from several other instances, how corrupt those authors generally are, which are published from a single MS. Muratorius has restored some passages, and you will see that I have attempted, at least, to do so in others.

It will be necessary to premise, in order to open the subject of the following chapter, that this doubt, in a point of discipline was then raised, velarine debéant virgines; an non? quod Apostolus (1 Cor. 11. 5.) non virgines nominatim, sed mulieres designaverit velandas esse; nec sexum, ut diceret feminas, sed gradum sexus, dicendo mulieres. Upon which Tertullian writes as follows;

Cap. XXII. Vol. III. p. 41.

QUI ita (1) concedunt, recogitare debent de statu vocabuli ipsius, quid est (2) mulier a primis quidem literis sanctorum commentariorum; nam inveniunt sexus esse nomen, non gradum sexus. Siquidem Evam nondum virum expertam Deus mulierem & feminam cognominavit: feminam, qua sexus generaliter, mulierem, qua gradus sexus specialiter. Itaque jam tunc (3) innupta adhuc Eva mulieris vocabulo fuit, commune id vocabulum & virgini factum est. Nec mirum, si apostolus, eodem utique spiritu actus, (4) quocum

omnis scriptura divinitatum, & illa Genēsis digesta est, eadem voce usus est, mulierem ponendo, quae, exemplo Euae, innuptae & virgini competat.

(1) Upon this section I have these remarks to offer to you. First, I believe the author wrote, *Qui ita contendunt*, as you will find he does in the fourth section, *quis ergo contēdat*: but this depending upon the former chapter, I shall not enlarge upon it.

(2) What follows I would read thus, *mulier*. *Et a primis* — *commentariorum, eam (vel iam) invenient* *sexus esse nomen, non gradus* *sexus*. So it is a few lines lower, *qua gradus* *sexus*; and so Tertullian expresses himself *de virginibus velandis* cap. 5. *proprietaem ejus vocabuli (sci. mulieris) ad sexum ipsum, non ad gradum* *sexus* *pertinere*.

(3) Read, *Itaque jam tunc, cum innupta*. —

(4) But what is the *Scriptura divinitatum* which follows? without doubt it ought to be, *quo cum* *omnis scriptura divina, tum & illa, &c.*

S E C T. II.

Cetera denique (1) *non sonant*. Nam & hoc ipso, quod *virgines* *non nominavit*, sicut alio in loco ubi de nubendo docet, satis praedicat de omni muliere, & de toto sexu dictum, nec distinctum esse inter (2) *virginem*, omnino non nominat. Qui enim alibi distinguere meminit, ubi scilicet differentia postulat: (distinguit autem, utramque speciem suis vocabulis designans) ubi non distinguit, dum utramque non nominat, nullam vult differentiam intelligi. Quid, quod graeco sermone, quo literas Apostolus fecit, usui est mulieres vocare, (3) tam feminas, id est, *γυναῖκες*, quam *θηλαῖαι*? Igitur si pro *sexus* nomine, vocabulum istud frequentatur, quod est interpretatione (4) pro eo, quod est femina, *sexum* nominavit, dicens *γυναῖκα*. In sexu autem & virgo (5) contingitur.

(1) *Non sonant*. These words do not express the author's sense in this place; but the emendation is certain and easy; *cetera denique consonant*. (2)

(2) Something is here wanting to complete the sense ; perhaps it was, inter *mulierem* & virginem, *quam* omnino non nominat.

(3) *quam* feminis. Id est, potius quam feminas. Est elegans in Hebraeo sermone dicendi formula, & aliis in locis a Tertulliano usurpata. Muratorius.

(4) I will propose to you what occurs when I read this passage, though perhaps it is not necessary to change any thing, interpretatione *proprie* quod *et* femina.

(5) But what follows I think is necessary. In sexu autem & virgo continetur. Thus Tertullian expresses himself *de Virginibus velandis*, cap. 8. cur non praejudicatum sit proinde et *mulierem* virginem omnem muliere nominatâ contineri consortio nominis, ut *contineatur* communionem legis: where the word *mulierem* ought to be struck out.

SECT. III.

Sed & manifesta pronuntiatio est: omnis, inquit, mulier adorans, & prophetans intecto capite, dedecorat caput suum. Quid est omnis mulier, nisi omnis aetatis, omnis ordinis, omnis conditionis? Nihil mulieris excipit, dicendo omnis; sicut (1) nec vir nec velandi; proinde enim omnis vir, inquit. Sicut ergo in masculino sexu sub viri nomine etiam investis velari vetatur, ita & in feminino sub nomine mulieris etiam virgo velari jubetur. Aequaliter in utroque sexu minor aetas majoris sequatur disciplinam: aut velentur & virgines masculi, si non velantur & virgines feminae, quia nec isti nominatim tenentur. Aliud sit vir, & investis, si aliud est mulier, & virgo.

This argument is founded upon 1 Cor. cap. 11. v. 4, 5.

(1) *nec vir nec velandi*. Upon these words Muratorius writes, Quia haec verba sunt in codice nostro vitata, nemo dubitabit. I think they should be read, *sicut nec viri non velandi*. Nihil mulieris excipit—*sicut nec viri*, &c. sci. nihil excipit. He argues in the

same manner *de Virginibus velandis* cap. 8. Aequè & de viro non velando, omnis, *inquit*. Ecce duo diversa nomina, vir & mulier, omnis uterque. Duæ leges obnoxiae invicem, hinc velandi, inde nudandi. And more to the same purpose. I will only add, that we must read there, omnis, *inquit vir*. Ecce &c. which word was lost, as it has often happened in the MSS. in such cases, in the last letters of *inquit*.

S E C T. IV.

Nempe propter angelos ait velari oportere, quod angeli propter filias hominum desciverunt a Deo. Quis ergo contendat, solas mulieres, id est nuptas jam & (1) virginitati defunctas concupiscentiae, nisi si non licet & virgines specie praestare, & amatores invenire? Imo videmus, quod (2) non virgines solas concupierint, quum dicat scriptura filias hominum, quia potuit uxores hominum nominasse, vel feminas indifferenter. Etiam quod ait, Et acceperunt sibi in uxores, eo facit, quod accipiuntur in uxores, quae vacant scilicet. (3) Itaque vacant tam viduitate, quam & virginitate: adeo sexum nominando, generaliter (4) filias, & species in genere commiscuit.

(1) *virginitati defunctas concupiscentiae*. Hic mihi verbum aliquod desiderari videtur, cujusmodi esset *ignes excitare*, aut quid simile. Muratorius. The place is without doubt corrupt; but it may be restor'd with a small alteration, *virginitate defunctas, concupisci*, nisi si, &c. so in the next line it is *concupierint*.

(2) *quod non virgines solas*. Ita legendus mihi videtur Tertulliani locus; imo videmus, quod *virgines solas concupierint*. Muratorius. & rectè omnino.

(3) (4) I would read and point this sentence in this manner, *Utique vacant—virginitate*. Adeo sexum nominando generaliter, & species, &c.

S E C T. V.

Item quum dicit, naturam ipsam docere, feminas velandas esse, quae capillum pro tegumento & ornamento mu-

mulieribus assignavit: Nonne idem tegumentum, & idem honor capitis virginibus quoque adscriptus est? Si mulieri turpe est radi, & virgini perinde. In quibus ergo una conditio capitis deputatur, una & disciplina capitis exigitur, etiam ad eas virgines quas pueritia defendit; a primo enim femina nominata est. Sic denique & Israhel observat. Sed si non observaret: nostra lex ampliata, atque suppleta defenderet sibi adjectionem: Virginibus quoque injiciens velamentum, (1) excusetur. Nunc aetas, quae sexum suum ignorat, simplicitatis privilegium teneat. Nam & Eva, & Adam, ubi eis contigit sapere, (2) texuerunt statim, quod agnoverant. Certe in quibus pueritia mutavit, sicut naturae, ita & disciplinae debet aetas esse (3) munifica. Nam & membris, & officiis mulieribus resignantur. Nulla virgo est, ex quo potest nubere, quoniam aetas jam in ea nupsit suo viro, id est, temporis.

There are some things in this section which want the assistance of another MS. I will only remark upon it, that I would point and read this passage as follows;

(1) Velamentum. Excusetur nunc (*vel, modo*) aetas, quae sexum suum ignorat, & simplicitatis &c.

(2) *Texuerunt.* Lego *texerunt.* Muratorius.

(3) aetas munifica naturae & disciplinae, I do not understand; perhaps it may be, debet aetas esse *matura*; below Sect. VII. we have aetas per maturitatem.

S E C T. VI.

Sed aliqua se Deo vovit. Jam & crinem exinde transfuratur, & omnem habitum ad mulieres convertit. Totum ergo asseveret, & totum virginis praestet: quod propter Deum abscondit, plane obumbret. Interest nostra, quod dei gratia (1) exerceat, solius Dei conscientiae commendare, ne quod a Deo speramus, ab homine compensemus. Quid denudas ante Deum, quod ante homines tegis? Verecundior eris in publico, quam in Ecclesia? Si Dei gratia est, & accepisti, quid gloriaris, inquit, quasi non acceperis? Quid alias ostentatione tui judi-

judicas? An alias gloria tua ad bonum invitas? Atqui & ipsa periclitaris amittere, si gloriaris; & alias ad eadem pericula cogis. Facile eligitur, quod affectione gloriae assumitur. Velare virgo, si virgo es; debes enim erubescere. Si virgo es, plures oculos pati noli. Nemo miretur in tuam faciem; nemo mendacium tuum sentiat. Bene mentiris nuptam, si caput veles. Imo mentiri non videris; nupisti enim Christo, illi carnem tuam tradidisti. Age pro mariti tui disciplina. Si nuptas alienas velari jubet, suas utique multo magis.

(1) For *exerceat* we must read *exerceamus*.

SECT. VII.

Sed (1) non putet institutione unusquisque antecessoris commovendam. (2) Multi alienae consuetudini prudentiam suam, & constantiam ejus addicunt, ne competantur velari. Certe voluntarias prohiberi non oportet, quae se etiam virgines negare non possunt, contentae abuti in fama suae conscientiae apud Deum securitate. De illis tamen, quae sponis dicantur, constanter supermeum modulum pronunciare, contestarique possum, velandas ~~ex ea die esse~~, qua ad primum viri corpus osculo & dextera expaverint. Omnia enim in his praenupsierunt, & aetas per maturitatem, & caro per aetatem, & spiritus per conscientiam, & pudor per osculi experimentum, & spes per expectationem, & meas per voluntatem. satisque nobis exemplo Rebecca est; quae sponso demonstrato, tantum notitia ejus nubendo velata est.

(1) This is brought in here by way of objection, as in the beginning of Sect. VI. Sed aliqua se Deo vovit. Muratorius's note upon it is, Latere mendum in his verbis sentio, sed reparare non audeo. Fortasse legendum, *uniuscujusque*. Sensus autem est: non esse virginum, quae antecesserunt, consuetudinem pro ratione adducendam. But this is certainly not the sense of the passage. The *Antecessor* is the bishop or governor of the church, as it is clear from Tertullian himself
de

de Virginibus velandis cap. 3. Sed nec inter consuetudines dispicere voluerunt illi sanctissimi antecessores. And the emendation is far short of clearing up this passage: the sense and view of which, as far as those words *de illis tamen*, is to me so very uncertain and obscure, that I will not attempt to do it.

(2) Multi alienae. Et hic verba corrupta existimo. Legere malletm *multae*. Muratorius.

You see, Sir, there are several places in this short chapter which want assistance; and as we can hope for no more help from MSS. a greater liberty must be allowed to conjecture. If you find it agreeable to your design to publish the rest, I will readily communicate to you, what I have remark'd upon it: In the mean time I will add an emendation or two upon an author, where we abound with manuscripts, which have not been examin'd with the care they deserve.

CYPRIAN frequently wrote upon the same subjects, which his master Tertullian had treated of before. Among others, *De Oratione Dominica*; a treatise very much esteem'd by the ancients. P. 101. Edit. Amstel. 1700. in folio. *Perseverabant in oratione unanimes; orationis suae & instantiam simul & concordiam declarantes. Quia Deus, qui inhabitare facit unanimes in domo, non admittit in divinam & aeternam domum, nisi eos apud quos est unanimes oratio.* Which upon the authority of three MSS. should be thus read: *Perseverabant in oratione unanimes: orationis suae instantia simul & concordia declarantes, quia Deus, qui inhabitare facit unanimes in domo, non admittit in divinam & aeternam domum, nisi apud quos est unanimes oratio.*

P. 102. Et ideo Christiani qui in oratione appellare patrem Deum coepimus, *nos* & ut regnum Dei nobis veniat, oramus. Many manuscripts have *coepimus nosse*, without sense or construction; one of seven hundred years old, leaves out *nos*. Read, Et ideo Christiani, qui in oratione appellare patrem Deum coepimus, et ut regnum Dei nobis veniat oramus. Again

Again P. 104. Et quomodo dicimus *pater noster*, quia intelligentium & credentium pater est; sic & panem nostrum vocamus; quia *Christus, noster* (qui corpus ejus contingimus) panis est. This too, with a very small alteration, is thus restored by the MSS: Et quomodo dicimus *patrem nostrum*, quia intelligentium & credentium pater est; sic & panem nostrum vocamus *Christum, quia is eorum*, qui corpus ejus contingimus, panis est.

P. 107. Volens scilicet *sic* plebem suam *salvā fieri* & *in pace vivere*, cum sciret ad regnum Dei discordiam non venire. How much better is this too in the three MSS. Volens scilicet plebem suam *unire*, cum sciret &c.

I hope the gentleman will favour me with the rest.



[Communicated to me.]

O P P I A N.

ΚΤΝΗΓ. B. 519.

IN a description of an elephant occur these words,

Ἰσθμὸν δὲ κάρηνον ἐπ' ὕασι ΒΑΙΟΤΕΡΟΙΣΙ,
Κοίλοισι, ξεστῶσι. ἀτὰρ ὀφθαλμοὶ πλείυουσιν
Μείονες ἢ καὶ ἐκείνο δέμας, μεγάλοι περ ὄφθαλμοί.

*Robustum vero caput (ei est) juxta aures breviusculas;
Cavas, politas: sed oculi sunt*

Minores quam pro illo corpore, quamvis (per se) magni.

It is well known that this creature is *δολικάτος*, and the ancients take notice of it. Thus Aretæus,

ὡς τε

ὡς ΜΕΓΑΛΑ; πλατῖα, πτερυγώδεα, μέσφι κλη-
 ῖδων τε ἔξ τέρνων. ὅς ἐκρυψε τ' αὐχένα τοῖσι ὡσὶ, ὅπως
 ἦν λαφρεσι. Matthiolus in his notes upon Dioscorides,
 makes them two palms every way. Either Oppian is
 mistaken, or βασιπτερισι must be render'd *weaker*, in
 opposition to ἰφθιμων; but I never met with the word
 in that sense. If any MS. favoured the conjecture, I
 would read,

ἐπ' ἑασιν ΑΜΦΟΤΕΡΟΙΣΙΝ.

There is a passage in Sidonius concerning the elephant,
 which is equally false, XXII. 60.

— quippe improba cratem

*Nativam nec tela forant, contracta vicissim
 Tensaque terga feris crepitant; usuque cavendi
 Pellunt excussis impræctum missile rugis.*

Savaro refers us to Ambrose and Cassiodorus; but
 neither they, nor any other writers, mention this cir-
 cumstance.

Vf. 591.

Speaking of peacock's feathers,

Τῶν ἐδ' ἐν μερότεσι Διὸς πυχήσατο μήτις
 ΦΑΙΔΡΟΤΕΡΟΝ περπνοῖσιν ἐν ὄμμασιν εἰσερχάσθαι.

*Quibus nihil Jovis fabricavit consilium
 Pulcrius jucundis oculis ad videndum.*

I find no great fault with these lines. However
 since φαιδρὸν is an usual epithet to ὄμμα, I incline to
 the reading suggested by one of the MSS.

Τερπνότερον φαιδροῖσιν ἐν ὄμμασιν. Lucian.
 Καὶ σοῖς περπύλοισι ἱλαὸς ἔλθοις Ὀμματι ΦΑΙΔΡΩ,
 Apollon. III. 1023. ἐπὶ σφίσι βᾶλλον ὅπως

Ἰμερέεν ΦΑΙΔΡΗΣΙΝ ἔσθ' ὀφρύσι μειδιώοντι.

And II, 44. — ἰέλυσ

Ἀρπύλων, ἐπὶ ΦΑΙΔΡΟΣ ἐν ὄμμασιν.

Nº. XIV. Vol. II.

G

And

And Euripides *Medea* 1044.

"Ορμα ΦΑΙΔΡΟΝ ὡς εἶδον τέκτων.

Orpheus *Hymn.* XXXII. ὀρμαῖι ΦΑΙΔΡΩ.

Γ. 300.

Σμερδαλέον δ' ΗΧΕΙ ἴε καὶ ὑψίθι πάνπαν ὀρέει.
Horribiliter vero ululat, & ex alto prorsus irruit.

The verse will be musical if we read with one of the MSS. Σμερδαλέον δ' ἰάχει. And so Homer writes, though oftener Σμερδαλία.

VI. 478.

Describing the Camelopardalis,

— τέρεν σῶμα, λεπτάλοι τε

Ἐντὸς ἐρειρέδαται ΓΑΛΑΚΤΟΧΡΟΕΣ ἀμφὶς ὀδόντες.

— *rotundum os, tenueque*

Intus infixi sunt & lactei circumcirca dentes.

This is a harsh verse. Perhaps,

Ἐντὸς ἐρειρέδαται ΓΑΛΑΚΤΟΧΡΟΕΣ ἀμφὶς ὀδόντες.

This contraction is Homer's. *Il.* N. 5.

Μυσὼν τ' ἀγχεμέων, καὶ ἀγαυῶν Ἰππηρυγῶν
ΓΑΛΑΚΤΟΦΑΓΩΝ.

ΑΛΙΕΥΤ.

A. 35.

Τλησιπύνοισ δ' Ἀλιεῦσιν ἀπικμαρτοι μὲν ἄεθλοι,

Ἐλπίς δ' ἔσθερῃ σαίνει φρένας ἥντ' ὄνειρος.

Οὐ γὰρ ἀκνήτη γαίης ὑπὲρ ἀθλεύουσιν.

Ἀλλ' αἰεὶ κρυερῷ τε καὶ ἄρσῃ μαργαίνοντι

Ἵδατι συμφορέονται, ὃ καὶ γαίηθεν ἰδέσθαι

Δῆμα φέρει, καὶ μῆνον ὑπ' ὄμμασι πειρήσασθαι.

Δέρεσι δ' ὅν βασιόσιν ἀελλάων θεράποντες

Πλαζόμενοι, καὶ θυμὸν ἐν οἰδμασιν αἰὲν ἔχοντες,

Ἄει μὲν νεφέλῃν ἰοειδέα παπῆγυσιν.

Ἄλυσ



Ἄλκ' δ' ἐπὶ τερμένεσι μελαινόμενον πόντον ἄλμης.
 Οὐδέ τι φοιτᾷτων ἀνέμων σκέπας, ἢ δέ τιν' ἔμβροτον
 Ἀλκήν· ἢ πρὸς ἄλκαρ ὁπωρινῷ φέρονται.
 Πρὸς δ' ἔτι καὶ βλοσυρῆς δυσδερκεία δαίματ' αἰλάνης
 Κήτεα πεφρίκασι, πᾶσι σφίσιν ἀντίωσιν,
 Εὖτ' ἂν ΤΥΠΟΒΡΥΧΙΗΣ ἄδυτον περὶ ὥσι θαλάσσης.

*Tolerantibus vero laborum piscatoribus improvisa quidem
 sunt certamina,*

Spes autem instabilis permulcet mentes tanquam somnium.

Non enim immobilem supra terram decertant :

Sed semper borridaque et indomitum furenti

Aqua circumaguntur, quam etiam ex terra conspiciere

Terrorem affert, et vel tantum oculis usurpare.

Lignis vero in exiguis procellarum famuli

Errabundi, et animum in fluctibus semper habentes,

Semper quidem nubem purpuream speculantur :

Semper autem borrent nigricantem meatum maris :

*Nec ullum impetuosorum ventorum tegumentum, neque ullum
 imbrium*

Præsidium, non ignis auxilium autumnalis ferunt.

Ad hæc etiam sævi deformia terriculamenta stagni

Cete pertimescunt, quæ ipsis occurrunt,

Quando humidi adytum trajiciunt maris.

The reader may compare this description with *Antholog.* I. 56. and III. 22. and with *Lucan* V. 513. *κρυερῷ ὕδατι* *Vf.* 38. is rarely to be met with. *Quintus Calaber*, X.

Πίδακος ἐλαυμένης ΚΕΤΕΡΟΝ περὶ τέκεται ὕδωρ.

In the last verse there seems to be a mistake; for *ἐπὶ βροχῆς θαλάσσης* is rarely used by the ancients, and but once, I think, by this author *Hal.* V. 539. speaking of a wounded Dolphin :

Ἀυτίχ' ΤΥΠΟΒΡΥΧΙΗΣ εἶσω κατὰ δύνεται ΑΛΜΗΣ.

or ὑπὸ 6. as *Pal.* 1. Elsewhere it is joined with *ἀλωρῶν*,

εύσαν, φύσημα, or πέρε, tho' that last place seems incorrect *Hal.* II. 150.

Εὐτί πιν' ἀθρήσῃ νεάτην ὑπὸ εύσαν ἰόντα

Ἀνθρώπων ὁσούσιν ΤΠΟΒΡΤΧΙΟΣ ΠΟΡΟΣ ἄλμης
Μέμβλεται.

He speaks here of *Divers*, and therefore, with the change of one letter, I would have it ΠΟΝΟΣ ἄλμης. This conjecture is supported by one MS. and by Orpian himself *Hal.* II. 437.—ἑρευνητῆρα θαλάσσης
Σπερζόμενον περὶ εύσων ΤΠΟΒΡΤΧΙΟΙΣΙ ΠΟΝΟΙΣΙ.
And *Hal.* III. 36.

—χρειὸν δὲ ΠΟΝΟΥ Εὐθίοιο παθόντῳ &c.

As to the above place which occasions this digression, since it certainly relates to the danger incur'd by the *Pearl Fishers* from the *Bos Marinus* II, 143. and other *Cete*, I would alter it as follows :

Εὐτ' ἂν ΤΠΟΒΡΤΧΙΟΙ ἄδυντον περὶωσι θαλάσσης,
And herein I am favoured by the Scholiast. See *Homer Hymn XXXII.* and *Apollonius IV.* 757. II. 1219. As for βρυχῆς it is frequently joined with αἰλὸς and the like.

Vf. 59.

Νῆα ————— ἔξοχα κέφην

Ἀιζηοὶ κάπησιν ΕΠΕΙΓΟΜΕΝΩΣ ἐλώωσι.

Navem ————— eximie levem

Juvenes remis festinanter impellunt.

Ἐπειρομένως may be used as well as ἑπειροσμένως and the like, but I never met with it. One of the MSS. has a much more elegant reading, ἑπειρομένης which the scholiast explains by σπυδαίαις. Let us see how Orpian supports the emendation. *Hal.* I. 228.

Ῥοχθεῦσιν δὲ κῆλωες, ἐπημύει δὲ κρατὴ

Ῥιπῇ ΕΠΕΙΓΟΜΕΝΗ.

Hal. III. 240. Οἱ δ' ὅτ' ἐσαθρήσωσιν—

ΣΠΕΡ-

ΣΠΕΡΧΟΜΕΝΗΝ τ' ἰλάταμ ἀησπον.

And *Hal.* IV. ἐνίσχελ' ο δ' ἱΕΜΕΝΗ περ ΚΩΠΗ.

Philippus Antibol. I. 33.

Νηὸς ΕΠΕΙΓΟΜΕΝΗΣ ὠκὼν δρόμον ἀμφοτέρωθεν

Δελφῖνες.

Vf. 100.

Ταινία ἀβληχεαί.

I observe upon this place, that the second syllable in *ταινία* is not *common*, as those who write *Prosodia*'s take for granted; but when it signifies a *fish* 'tis short, and when *fascia* or *linea*, the contrary.

In the 136 verse we are told, the *Scarus* ruminates. Aristotle says, more cautiously, *it was believed*. Nothing is more false. See Peyerus *de ruminantibus*. The account of the Sargus is also a meer fable.

Vf. 128.

Ἄλλαι δὲ χαμαλαὶ ΨΑΜΑΘΩΔΕΟΣ ἄγχι θαλάσσης.

The verse seems a little intangled. I would rather follow the Scholiast, — ψαμμάδης. And Vf. 278. φυζίπολιν instead of φυζίπολιν, which is also confirmed by a MS.

Vf. 184.

Καὶ σκολιαί, σκυτάλαι π, καὶ ἰπώεριο ΓΕΝΕΘΛΑ.

Et scoliae, scytalæque, ἔ bippuri secula.

The last word being frequently used, the author seems to have writ *κέλευθα*, which is a very harsh expression. Homer, *Odysf.* K. 20.

*Ενθα δὲ βυχέων ἀνέμων κατέδρασε ΚΕΛΕΤΘΑ,

*ventorum flatus, for ventos luētantes, or exiliūm medi-
tantes.*

Hal. I. 105.

Φέρβορτα, βατόδες π, βωὼν δ' ὑπέρπλα γένεθλα,

Τρυγών τ' ἀργαλήν, καὶ ἐτάτομον ἔνομα νάρκη,

Ψῆπται, καὶ κλαρεία, καὶ Τριγλίδες, ΕΡΓΑ τ' ὀρίσκων.

Hal.

Hal. I. 609.

ΟΛΑΧΟΙ πελοπόδων ἐδ' ἀσκαί.

Hal. III. 621. — εἰχέουσι δ' ἐς ἡμετέρας ἀλός ΕΡΓΑ.

Hal. I. 520.

— κῦει π, καὶ ἐγγελεύων τέκεν ΟΛΚΟΤΣ.

Hal. II. 677. — αὐχένεζαι Ἰζεας

Θωρήσων, Λιθύης τε πάλαι πόρον, ΕΡΓΑ τε Ῥανῶ.

There is something very *particular* in the motion of the *Dorado*, that might occasion the expression. It is not only a *swift* fish, always in *motion*; but seems to jump as it were, and dash its head into the water like a diver. Hence it is called ἀρρευτήρ. Whatever be the reason, two MSS. have κέλευθα and the third κέλευθοι.

Vf. 381.

— γαλεῶν δ' ἐπετέρπα φύλα

Σκύμνοι, καὶ Λεῖοι, καὶ Ἀκανθία ὧν δ' ἄρα ὧσι

Ῥῖται, Ἀλωπεκία, καὶ Ποικίλοι· εἰκαλα δ' ἔργα

Πᾶσιν ὁμῶ, ΜΟΡΦΗ π· σὺν Ἀλλήλοισι δὲ ΝΕΜΟΝΤΑΙ.

— *Galeorum autem diversa (sunt) genera,*

Scymni, et lei, ἔσ acanthia; interque hos

Squatina, vulpesque, ἔσ Varii: similia vero opera

Omnibus simul, formaque, conjunctim vero inter se pascuntur.

The fishes here reckoned up are all of the shark kind; but the *Squatina* and *Vulpes* differ in shape very much; the latter approaching to the *Rajæ*, flais, or maids. Perhaps the verse should be corrected,

Πᾶσιν ὁμῶ ΦΟΡΒΗ ἴε· σὺν Ἀλλήλοισι δὲ ΝΕΜΟΝΤΑΙ.

And so I find it in Sylburgius's MS.

Vf. 506.

— ἀλκή, γένεός τε, καὶ ἱνδοθε κάρχαρον ἱρως.

Τοῖσιν ἀεθλεύουσι, καὶ ἐς γάμον ὀπλίζοντα

Τοῖσιν δ' κεν πορβάλλεται ΟΜΟΤ ΓΑΜΟΤ ἔυρατο νίκη.

— robur

— *robur maxillæque, & intus acutum septum (dentium):*
His decertant, & ad conjugium armantur:
His quisque superior fuerit, una cum conjugio invenit victo-
riam.

The homoioteleuta in the last verse are disagreeable. The author in all probability writ ΟΜΟΤΓΑΜΩ, which is also a more elegant structure. Homer *Odys.* O. 364. ΤΗ, ΟΜΟΤ ἑτρεφόμεν. Sophocles. Θεοῖς ὁμῶ pro σύν, which rather seems to be understood. Crinagoras *Anthol.* I. 36.

Δαλαίη πικρῶ κῦμ' ἔπεν θανάτῳ.

Πνεῦμα δ' ΟΜΟΤ ΠΕΝΙΗ, ἀπελεύσατο.

Oppian *Hal.* II. 317. — ἔδ' ἡ μήτηρ

Κωκυτῶ περὶ σιν, ΟΜΟΤ δ' οἱ ἱλυσται αὐτῇ.

And *Hal.* V. 602. ὁμῶ χήμησι·

ὁμῶ γάμφ is in one of Ritterhusius' MSS.

Vf. 522.

——— ἑχθαίρουσι χελῶναι

Ὅν γάμῳ· ἢ γὰρ τῇσιν ΕΦΗΜΕΡΟΣ, οἷα καὶ ἄλλοις
Τερπωλὴ λεχίων.

——— *oderunt testudines*

Suum cætum: non enim his expetenda (est) quemadmodum
etiam aliis,

Delectatio cubilium.

It should be ἑφίμερος. Hesiod:

Νόσφιν ἄτερ φιλόπτη· ΕΦΙΜΕΡΟΤ. Oppian *Hal.* I. 556.

——— ἰμέρυσα παρ' ἰμέροντι γάμῳ.

Vf. 529.

Αἱ μὲν ἀλεύόμεναι τρηχὺν γάμῳ, οἱ δ' ΑΕΚΟΤΞΑΝ
Ευνὴν ἰμέροντες ΕΚΟΤΞΙΟΝ.

Fæmina quidem declinantes asperas nuptias; mares vero
invitum

Cætum appetentes sponte.

Rather with one of the MSS. — ἰμέροντες ΕΚΟΤΞΙΟΙ.
D.

C I C E R O

DE LEGIBUS.

L. I. c. 13.



*IBI autem indulgentes, & corpori deservientes
— etiam si vera dicunt— in hortulis suis ju-
beamus dicere—*

Ciacconus desiderare. I should prefer *delitescere*. But the place requires no alteration.

L. II. c. 9.

HOS LETO DATOS DIVOS HABENTO.

Dr. Davies reads *Suos*. I agree with him ; only I would write it *S o s*, for *Suos ἀρχαῖνός*. The word being somewhat unusual, it was changed into *H o s*. In his *libris de legibus libentius quam alibi antiqua verba Cicero usurpat*, as Manucius remarks.

L. II. c. 13.

Jam vero permultorum exemplorum & nostra est plena Respublica & omnia regna, omnesque populi, cunctæque gentes, augurum prædictis multa incredibiliter vera accidisse.

Two MSS. *accidisse*. Dr. Davies says ; *Reponendum videtur, augurum prædicta multa incredibiliter vera accidisse. Res enim non eveniunt quod ab auguribus prædicuntur ; sed augures eas prædixisse censebantur, quod essent eventuræ.*

This remark led me to think it might be — *ex augurum prædictis multa incredibiliter vera accidisse*. which, as to the sense, is the same with his emendation,

L.

Cicero's brother observes, that the wicked too often escape unpunished. To which Cicero replies ; *Non enim, Quinte, recte existimamus, quæ pœna divina sit ; & opinionibus vulgi rapimur in errorem, nec vera cernimus. Morte, aut dolore corporis, aut luctu animi, aut offensione judicii, hominum miseras ponderamus ; quæ fateor humana esse, & multis bonis viris accidisse : sceleris est pœna tristis ; & præter eos eventus, qui sequuntur, per se ipsa maxuma est.*

The sense of the place inclines me to think it might be *sceleris scelus est pœna tristis* ; so Seneca Epist. XCVII. quoted there by Dr. Davies, *Prima & maxima peccantium est pœna, peccasse : nec ullum scelus, licet illud fortuna exornet muneribus suis, licet tueatur ac vindicet, impunitum est ; quoniam sceleris in scelere supplicium est. Sed nihilominus & hæc & illa (Davies adhuc & illæ) secundæ pœnæ premunt ac sequuntur, timere semper, & expavescere, & securitati diffidere.* I give this for a doubtful correction.

Ibid.

Cicero goes on :

Vidimus eos, qui nisi odissent patriam numquam inimici nobis fuissent, ardentes cum cupiditate, tum metu, tum conscientia : quid agerent, modo timentes ; vicissim contemnentes religiones ; judicia perrupta ab iisdem ; corrupta hominum non deorum.

Cicero has Clodius in view. *Judicia &c. Judicium*, says Turnebus, *de violata religione Bonæ Deæ significat, quo corruptis judicibus Clodius absolutus fuerat.* Clodius in that case did not *perrumpere* but *corruptere* judicia. This, and the whole turn of the sentence, which is not in Cicero's manner, leaves room to conjecture thus, *jura perrupta ab iisdem ; corrupta judicia hominum, non Deorum.* There are other things here which want correction, as you may see in Dr. Davies his notes. Cicero's books *de Legibus* being so greatly corrupted, more liberty must be allowed in making conjectures.

Sæpe, inquit Publi. filius, ex patre audiui, Pontificem bonum neminem esse, nisi qui jus civile cognosset.

Davies; Quid si postea juris civilis oblivisceretur? an ex sententia Scævola bonus esset Pontifex? Harl. pr. & Ed. Victor. dant cognosceret. Lego cognoscit.

Perhaps cognosceret.

Declarat etenim Ennius de Africano, hic est ille situs. Vere: nam sibi dicuntur ii, qui conditi sunt: nec tamen eorum ante sepulcrum est quam iusta facta & corpus INCENSUM est.

*Davies; Hoc cum Tullii mente vehementer pugnat: nam de terra conditis, qui non cremabantur, agit. Multi Codd. cesum, unde tectum facit Lambinus. MS. Turnebo memoratus, & corpus cesus est: hinc vir ille doctus legit, & corpus ejus est, nimirum sepulcri.— Liber S. Vict. & alii Turneb. dant orsus est: Pal. quart. intestum est. Forsan & corpus intus est, vel inlatum est. Optime reposueris ingestum est. I conjecture & corpus intestum est, that is tectum. I think it the more probable, because the word *intestum* might be altered by some who thought that *intestum* could mean only *apertum*, non *tectum*.*



[Communicated to me.]

H E S I O D.

S I R,



Here send you a few observations I have made on the Remarks upon *Hesiod*, which * were lately published in your papers. I am sorry I cannot agree with that learned gentleman, who,

* Vol. I. p. 321.

who, I am told, is the author of them, of whose skill in criticism I have a very high opinion, and hope that he will continue to oblige the world with his remarks upon this, and other classic authors.

The arguments which the remarker offers to prove Hesiod's *A'σπis* a *supposititious* work, and written by an author *much later* than Homer, are these which follow.

1. "There are 107 verses in it, that are either form'd upon Homer, or in part transcrib'd from him."

I know very well that the *A'σπis* has been long suspected. *Longinus* doubted of its being genuine, but for what reasons he does not say. I am sure that this which is here alledg'd, has no force to prove it *supposititious*. When the same or like passages occur in two authors, it can only be inferred from thence, that *one* of them has imitated the other; but *which* of them it was that borrowed from the other, is a point that still remains to be prov'd. "In forty passages, says the gentleman, *Hesiod* has made use of words and expressions, which are only to be met with in the hymns ascrib'd to *Homer*." I should be glad to see some reasons given, why it is more likely that *Hesiod* borrowed from the author of the hymns, than the author of the hymns from *Hesiod*. Of the two the latter is the more probable, according to the remarker's scheme. For "the hymns are much later than *Homer*." But it is not at all probable that *Hesiod* was much later; and there are good arguments to prove the *A'σπis* to be *his*.

2. The remarker objects, "that *Hesiod's* imitations are generally for the worse, so far is he from improving upon the original."

Should we allow the matter of fact to be true, which, I believe however, it will be difficult to make out, yet this would be no argument to prove, that the worse of the two was the *Copy*. Painters indeed can distinguish a *Copy* from an *Original*, because the latter generally excels. But in writing this is by no means a

criterion of an *original*. *Virgil* has in many places improv'd upon *Homer*, and *Milton* upon both. *Homer*, in like manner, may have imitated *Hesiod*, and improv'd the hints which he took from thence.

3. "There is in the *Ἀσπίς* an allusion to the name of a Centaur in the Fornax, which doubtless is modern?"

V. 185.

Ἀμφὶ μέγαν Περῶιον, ἰδ' ΑΣΒΟΛΟΝ ὀϊωνισίν.

In the Fornax—Σμάραγδον π, & ΑΣΒΟΛΟΝ.—

To this I answer—How does it appear that here is any *allusion*? One author, sure, may make use of a word that occurs in another, without any *allusion* to that word. But taking it for granted that there is an allusion, is it not strange to suppose, that the *Ἀσπίς* has alluded to the *Κάμνος*, which is *confessedly* modern, rather than the *Κάμνος* to the *Ἀσπίς*, of the antiquity of which there is *only a doubt*? But after all—there is no such word as *Ἀσβολος* in the *Κάμνος*. In all the books I ever saw, it is *Ἀσβετος*, till Mr. Barnes, without any other authority than a conjecture of his own, chang'd it to *Ἀσβολος*, in contradiction to all the copies. *Ἀσβολος*, I grant, is the antient name of a Centaur; but I cannot see why this should be a reason to place it in the *Κάμνος*, "*which doubtless is modern.*" It is indeed a good argument to prove, that this word might be used in the *Ἀσπίς* without any prejudice to the antiquity of that poem.

4. "The figures are much bolder in this fragment than in the *Epy. & Georg.* therefore the poem may be pronounced *nounc'd supposititious.*" By no means. For do not all authors vary their figures and expressions, and rise or fall in proportion to the grandeur, or lowness of the subjects of which they treat? Does not *Virgil* make use of much bolder figures in his *Æneid* than in his *Bucolics*, or *Georgics*? And is not *Homer* justly compar'd by *Longinus* to the meridian sun in his *Iliad*, and to the setting

setting sun in his *Odyſſey*, on account of the heat, and vigour in the one, and the *comparative* faintneſs and languor in the other? Which difference, I imagine, was not occaſioned ſo much by the declenſion of the poet's age, as that great critic ſuppoſes, as by the *difference of his ſubjects*, which in the *Odyſſey* being of a more ſedate, familiar, and domeſtick nature, the *ſtrong figures*, and *lofty diction* of the *Iliad* would have been improper, and almoſt *burleſque* in that poem.

The ſame comparison may be made between the *Ἄσπ'is* of *Hefiod*, and his other works. The *Ἔργα* is a *Didactic Poem*; It conſiſts of moral precepts, and inſtructions for agriculture, neither of which ſubjects are capable of, or at leaſt, neither of them require ſublimity of thought, or loſtineſs of expreſſion. A great part of the *Θεογονία* is *narrative*, and of ſo dry a nature, that one might as well expect *bold figures* in *Homer's catalogue of the ſhips* as in that poem. *Hefiod* however has taken the opportunity of ſome *digreſſions* to diſcover the ſublimity of his genius; and to ſhew, that he would not have been deficient in *Poetic ornaments*, if the nature of his ſubject had requir'd them. Of this he has given a ſpecimen in the battle of the Gods, and Titans from *Θεογ.* v. 664. to 720; and again in the fight of Jupiter, and Typhoeus, from 839 to 868; both which deſcriptions are as ſublime and poetical, as any that are to be met with even in *Homer* himſelf; and evidently ſhew that the author of them had a genius at leaſt equal to ſuch a poem as the *Ἄσπ'is*. For a further proof of this, I ſhall compare a beautiful paſſage in the *Ἄσπ'is*, which the remarker refers to, with one of the ſame kind in the *Θεογ.* and doubt not but that moſt readers of any taſte will give the preference to the latter. They are both of them deſcriptions of muſic in heaven. The firſt in the *Ἄσπ.* 201.

Ἐν δ' ἦν ἀθανάτων ἱερός ἄλλος· ἐν δ' ἄρα μέσσαρ
 Ἴμερ' ἐν κινδάρειεν Λητῆς καὶ Διὸς υἱός
 Χρυσήν φόρμυγι· διτῶν δ' ἔδος ἄγρυτ' Ὀλύμπου.

The other is in the *Θεογ.* v. 36.

Τύνη Μυσάων ἀρχόμεδα, παῖ Διὶ πατρὶ
 Ἵμενυσαι πέρπυσι μέγαν νόον ἐντὺς Ὀλύμπου,
 Ἐιρεῦσαι πατ' ἐόντα, τὰ τ' ἐσσήμενα, πρὸ τ' ἐόντα,
 Φωνῇ ὀμνρῆυσαι· πῶν δ' ἀκάματος ῥίει αὐδῇ
 Ἐκ σφράτων ἠδὲ καὶ γελᾷ δέ τι δώματα πατρὸς·
 Ζηνὸς εἰργδέποιο, διτῶν ὀπί λαιμοέσσης
 Σκιδναμένη· ἠχεῖ δὲ κάρη νιφόντος Ὀλύμπου,
 Δώματα Ἰ ἀθανάτων· αἳ δ' ἄμβροτον ὕσαν ἱῶσαι δεῦ.

From the comparison of these passages, and of some others which I have had occasion to consider, I cannot think that there is any thing in the *Ἀσπίς* so *poetical*, and *figurative*, as not to suit with the genius which *Hesiod* has discover'd in his other works, and therefore am persuaded, that those *bold figures* which occur therein are very weak arguments against the genuineness of that poem.

I shall not at present enter into the dispute concerning the antiquity of *Hesiod*, since this will probably be fully treated of in the dissertation which Mr. Robinson has promised upon this subject. But I must observe, that the *parallel places* in *Homer* and *him* are no proof of the greater antiquity of *Homer*. It will be necessary to bring other arguments to prove that *Hesiod* was the *copy*, and *Homer* the *original*.

I now beg leave to shew why I cannot agree with this learned critic in two or three of his remarks upon this author.

Ergo.

Erg. 59.

Τὸν δὲ ΧΟΛΩΣΑΜΕΝΟΣ *ωρρόση* — Ζεύς.

Χαίρεις πῦρ κλέψας, καὶ ἑμὰς φρένας ἡπεροπεύσας;

— ἀντὶ πυρὸς δῶσω κακὸν —

Ὡς ἔφατ'· ὅκ δ' ΕΓΕΛΑΣΣΕ πατὴρ ἀνδρῶν π, θε-
ῶν τε.

Origen citing this passage, for ἐγέλασε reads ἐτέ-
λεον. This reading the remarker prefers as agreeing
better with the temper of Jupiter at that time —

Τὸν δὲ ΧΟΛΩΣΑΜΕΝΟΣ — But the scholiast gives

it a different turn. *Θυμῶται μὲν χειφρονόμενοι, γε-
λαῖ δὲ πάλιν τῇ ἐλπίδι τῆς τιμωρίας.* A man is
angry at a person that affronts him; but if he has it in
his power to revenge the affront, he may at the same time
laugh at his presumption. Laughter is often join'd with
passions of an opposite nature. Le Clerc very justly
cites Mezentius in Virgil for an illustration of this.

Ad quem subridens mista Mezentius ira.

Homer introduces Andromache Il. ζ. δακρυόεν γε-
λάσασαν. The scripture says of wicked men, that
God from heaven shall laugh them to scorn, the Lord
shall have them in derision. From whence Milton speak-
ing of the rebel angels,

— — Mighty Father, thou thy foes
Justly hast in derision, and secure
Laughst at their vain designs, and tumults vain.

For these reasons I cannot but think, that ἐγέλασε
is the true reading. All the MSS. have it so, and it
makes the passage much more beautiful. Origen has
quoted *Hesiod* in some other verses very incorrectly,
which gives greater reason to suspect that this is a
mistake. And from hence I must observe in general
that the correcting an author by quotations of him in
other authors is a very uncertain method. I don't doubt
but that *Plato*, *Origen*, &c. frequently cited *Hesiod* and
other

other authors *from their memory*, and therefore might easily mistake some words in the passages they quoted. I can shew many mistakes in modern divines, and even in the *Fathers* themselves in quoting the scriptures. It would therefore be very unreasonable to pretend to correct the text of the Bible from such quotations.

Erg. 90.

Περὶ μὲν γὰρ ζώσεσθον ἐπὶ χρόνῳ φύλ' ἀνθρώπων
 Νόσφι ἄτερ τε κακῶν, καὶ ἄτερ χαλεπῶιο πόνου,
 Νέσων τ' ἀργαλέων, αἰτ' ἀνδράσι ΓΗΡΑΣ ἴδωκαν.
 Αἴψα γὰρ ἐν κακῶντι βροτὶ καταγχεσσυσι.

The remarker observes, that, “ *if instead of γῆρας*
 “ *we read κῆρας with Origen, there will be little need of*
 “ *the last verse, and perhaps it might be added to favour the*
 “ *intrusion. Diseases bring what? Not old age, but death.*”

Something more might be added in confirmation of this remark. This reading is countenanc'd by the Bodleian, and Gresham MSS. and a MS. of good note which F. Montfaucon lately sent from Paris to Mr. Robinson, has κῆρας for γῆρας. The antient scholiasts read κῆρας, and from their taking no notice of the last verse, there is reason to believe, that it was not in their copies.

Yet all this is not enough to persuade me, that κῆρας is the true reading. If it were, why should the fourth verse, Αἴψα γὰρ ὄσι. which is then plainly superfluous, be added, as we find it is, in all those MSS. which read κῆρας? I can easier suppose that the librarij should mistake a κ for a γ, than that they should write a γ for a κ, and then add a whole verse to favour the intrusion. Add to this, that γῆρας makes a much better sense. To say that diseases bring death is flat, and insipid; but to say that they bring old age, is an observation much more uncommon, and yet as just as the other. For it is plain that old age in this place

place is a *figurative expression*, and signifies *the infirmities of old age*, which are said to be hasten'd by diseases.

Αἶψα γὰρ ὃν κακότητι βροτὶ καταγχεσκέου.

Hesiod in his *Ergy.* says the same thing of a *bad wife*, which he does here of diseases.

Ὅυ μὲν γὰρ τι γυναῖκας ἀνὴρ ληΐζειτ' ἄμεινον

τῆς ἀγαθῆς· τῆς δ' αὖτε κακῆς ἐρίγιον ἄλλο,

Δειπνολόγῃς· ἥτ' ἀνδρα καὶ ἵφθιμον περ εὐόντα

ἔχει ἀτερ δαλῦ, καὶ ὩΜΩΙ ΓΗΡΑΙ ΘΗΚΕΝ.

• *Ergy.* 287.

τὴν μὲντοι κακότητα καὶ ἱλαδὸν εἰσιν ἐλπίσαι

Ῥηιδίως. ΟΔΙΓΗ μὲν ὁδὸς μάλα δ' ἐγγύδι ναίει.

τῆς δ' ἀρετῆς ἰδεῖται διττοὶ πορπάροντες ἐνηπαι

Αδάναντοι, μακρὸς δὲ, καὶ ΟΡΘΙΟΣ οἶμος ἐπ' αὐτὴν,

Καὶ ΤΡΗΧΤΣ—

Here the remarker observes “ *that ὁλίγη and ἐγγύδι*
“ *are pretty much the same, and that the only reason given*
“ *for the easiness of practising injustice and wrong, is be-*
“ *cause the transit is short. That therefore the true*
“ *reading, for which we are again indebted to Plato, is*
“ *this,*

Ῥηιδίως. ΛΕΙΗ μὲν ὁδὸς, μάλα δ' ἐγγύδι ναίει.

And then ὀρθίος and τρηχὺς follow very well.

I should approve very well of this amendment, which I think makes a more elegant sense. I find too that *Xenophon* in the second book of his *Απομνηνευμ.* reads *λαίη*. Yet I cannot but observe on the other hand, how easily this alteration might happen. If in a MS. the first letter *ομ* καὶ ἐν chanced to be blotted out, one might easily imagine the remainder of the word to be designed for *λαίη*, especially since it gave so good and clear a sense to the passage:

Θεογ. 106.

Οἱ γὰρ ἐξεγένοντο ΚΑΙ ουρανῷ ἀπερέντος,
 Νυκτὶς ΚΑΙ δυοφερῆς ἔς Θ' ἀλμυρὸς ἔτρεφε Πόντος.
"Rather, says the remarker, with Theophrastus Antio-
chenus

Νυκτὶς π δυοφερῆς ἔς ἀλμυρὸς ἔτρεφε Πόντος.

*"The grammarians doubtless consulted quantity to the
 "prejudice of the text."*

I cannot conceive why the grammarians should con-
 sult quantity in making the alteration here supposed,
 nor yet how the text is at all prejudiced by this altera-
 tion. Whoever reads Le Clerc's note upon this verse
 will have reason to think that the sense is much im-
 proved by the insertion of the conjunction &.

I shall now beg leave to add a conjecture or two
 upon this poet, which I believe have not been taken
 notice of before.

In the Θεογ. 217. the Fates are said to be the off-
 spring of Night.

Καὶ Μοίρας, ἣ Κῆρας ἐγέναντο νηλεοποιῖνας,
 Κλωδά π, Λάχσιν τε, ἣ Ἄτροπον, αἱ τε βροτοῖσι
 Γεινομένοισι διδῶσιν ἔχειν ἀγαθὸν τε, κακὸν τε.

Afterwards at v. 901. the Μοίραι seem to have other
 parents assigned them, viz. Jupiter and Themis,

Δεύτερον [Ζεὺς] ἠγάγετο Λυπαρὸν Θέμιν, ἣ Πίκαι
 Ὀρας,

Ἐυνομήν τε, Δίκην τέ, ἣ Εἰρήνην τε θαλῆαν

Ἄϊτ' ἔργ' ὠραῖνσι καταδνητοῖσι βροτοῖσι

Μοίρας δ', ἧς πλείστη τιμὴν πόρε μητίετα Ζεὺς

Κλωδά τε, Λάχσιν τε, ἔῃ Ἄτροπον, αἵ τε διδῶσι

Θνητοῖς ἀνθρώποισιν ἔχειν ἀγαθὸν τε, κακὸν τε.

The interpreters have not been able to reconcile
 these passages; and some of them (see le Clerc's note)
 have

have supposed that the lines last recited are *supposititious*, because they contradicted the former account of the pedigree of the Fates. But all this difficulty proceeds from the false punctuation after *θεοῖσι*, and making *Μοῖαι* the accusative case to follow *πάν*, to which verb it has no manner of relation; for it belongs to *ῥεῖναι* the verb which immediately precedes.

Themis, says the poet, was the mother of the three *Ἦραι*, *Εὐνομία*, *Δίκη* and *Εἰρήνη*, i. e. good laws, justice, and peace, which goddesses make all human affairs agreeable and pleasant, and give grace and beauty to the Fates, which are the dispensers of good and evil to mankind. In this sense the allegory is easy and elegant—Good laws, justice and peace are of such great moment in life, that with them every condition is smooth and happy.

Α'σπὶς I.

Ἢ οἷη περιπῆσα δόμους, καὶ πατρίδα γαῖαν.

It is agreed on all hands that the *Α'σπὶς* is a fragment. Some are of opinion, that it is not a genuine work of *Hesiod*, but much later than his time, founding their conjecture upon some reasons, which I have endeavoured to shew the invalidity of. Of those that hold it to be genuine, some think, that it is a part of the *Μεγάλαις Ἠοίαις*, or catalogue of women, which *Hesiod* speaks of at the end of his *Γεογονία*, and which the ancients often mention as a work of his. That poem was called the *Ἠοίαι* from the frequent repetition of the words *ἢ οἷη*, with which the character of each lady was supposed to begin; and as the *Α'σπὶς* begins with the same words, it is thought by some to be only that part of the *Ἠοίαι* which contains the encomium of *Alcmena*.

How probable soever this conjecture may seem, yet I cannot assent to it, because if the *Α'σπὶς* was a fragment of the *Ἠοίαι*, one would think that the praise of

Alemena would be the *main* subject of it ; whereas we find that *Hercules* is chiefly celebrated therein, and *Alemena* mentioned only incidentally as his mother. Now I cannot think that *Hesiod* would make an excursion of above four hundred verses to celebrate the shield, and exploits of *Hercules* in a poem written professedly upon another subject ; nor can see how after so long a digression he could resume his story, and after the last verse of the *A'σπ'is* begin the character of the next heroine with *ἡ ὄϊη*. For these reasons I am rather inclined to think that the *A'σπ'is* is a fragment of the ΓΕΝΕΑΛΟΓΙΑΙ ΗΡΩΙΚΑΙ, or ΗΡΩΓΟΝΙΑ, in which the poet having mentioned the mother of *Hercules* proceeds in the words with which the *A'σπ'is* begins,

Ἡ ὄϊη *ωρλιπύσσα θυμῷ, καὶ πατρίδα γαῖαν,*

Not *ἡ ὄϊη*, as it is usually written, and render'd, *Aut qualis*, but *ἡ ὄϊη*, *Illa sola*—*She stealing away privately from her father's house follow'd her lover Amphyrion.*

B. G.



C I C E R O

DE NATURA DEORUM.

L. I. c. I.



U M multæ res in philosophia nequaquam satis adhuc explicatæ sint, tum perdifficilis et perobscura quæstio est de natura Deorum ; — De qua tam variæ sunt doctissimorum hominum, tamque discrepantes sententiæ, ut magno argumento esse debeat,

est, causam, id est, principium philosophiæ esse inscientiam, prudenterque Academicos a rebus incertis adensionem cohibuisse.

What Cicero here observes concerning the question of the nature of the Gods, may be applied to his own words ; that they have exercised the learned, and produced a great variety of different interpretations and conjectures. A full account of them would fill several pages, I chuse therefore to refer the reader to the editions of Dr. Davies, and of Abbé Olivet ; and shall propose my conjectures upon this obscure passage.

Causam, id est, principium philosophiæ——

Cicero, I presume, intended to use a Latin expression equivalent to this Greek one ἀρχὴν φιλοσοφίας. Ἀρχή signifies *the cause* or *the beginning*. He had a mind to use *caussa*, as the Greeks do ἀρχή, for *the beginning*, but lest he should be misunderstood he tells us, that by *caussa* he meant *principium*.

——*esse inscientiam.*

Some editions have *scientiam*, others *inscientiam*, and the commentators dispute which is the best reading: If I may venture to give my opinion, neither of them is right. I fancy that Cicero's text had both these words, and that their great resemblance to each other was the cause that one of them was left out, and that some copies retained *scientiam*, others *inscientiam*. I would read *inscientiæ scientiam*. The surprising variety of different and contradictory opinions among the most learned and inquisitive men, concerning the most important of all questions, that of the nature of the gods is a good proof——of what? why of this, *causam, id est, principium philosophiæ esse inscientiæ scientiam, prudenterque Academicos a rebus incertis adensionem cohibuisse*. That the beginning of philosophy is the knowledge of our own ignorance, and the Academics are wise in refusing their assent to things doubtful.

Socrates,

Socrates, the father of the Academics, used to say, that his knowledge and wisdom consisted in knowing that he knew nothing. It might therefore well pass for good doctrine amongst the Academics, of whom Cicero was one, ἀρχὴν τῆς φιλοσοφίας εἶναι τὴν τῆ ἀγνοίας γνῶσιν.

If my conjecture be a good one, I shall have the pleasure of obliging the Ciceronians: If it be wrong, I have the satisfaction of erring in good company.

L. I. c. 2.

Sunt autem alii philosophi, & hi quidem magni atque nobiles, qui Deorum mente atque ratione omnem mundum administrari & regi censeant: neque vero id solum, sed etiam ab iisdem vitæ hominum consuli & provideri: nam & fruges, & reliqua quæ terra pariat, & tempestates, ac temporum varietates, cælique mutationes, quibus omnia, quæ terra gignat, maturata pubescant, a diis immortalibus tribui generi humano putant: multaque, quæ dicuntur in his libris, conligunt; quæ talia sunt, ut ea ipsa Dî immortales ad usum hominum fabricati pæne videantur.

Boherius reads, *ut & ipsi Dî &c.* It might be objected to this emendation, that to say that all the Gods (for none are excepted) were made for the use of men, is a bold rant. If they were all made, *fabricati*, who made them? The word *pæne*, it may be replied, serves to soften the expression. It is observable that Tillotson gives the same sense to this passage as arises from the emendation of Boherius; but the words will not bear the sense which that great man assigns to them, unless they be corrected as Boherius proposes. *The being of God, says Tillotson, is so comfortable,—that, as Tully admirably says, Dî immortales ad usum hominum fabricati pæne videantur, if God were not a necessary being of himself, he might almost seem to be made on purpose for the benefit of men.* Vol. II. Serm. 93. Fol. Edit. p. 696.

(Poetæ) *Et ira inflammatos, Et libidine furentes induxerunt Deos; feceruntque, ut eorum bella, prælia, pugnas, vulnera videremus; odia præterea, diffidia, discordias, ortus, interitus, —*

What poet has sung *Deorum interitus*? The deaths of Hercules, Bacchus, Æsculapius &c. who after death were made gods, cannot properly be called *Deorum interitus*. By these words should be understood the death of those who sprung from gods and goddesses and were deities by birth. May it relate to those sons that Saturn swallowed, which probably was mentioned by some poets?

Homer talks as if Mars were once in no small danger of losing his life,

—ὅππῃ μιν Ὀπὸς κρατερὸς Ἴ' Εἰριάλης
πᾶσι Αἰὼνῳ δῆσαν κρατερῶ ἐνὶ δισμῶ.
Καλκίπ δ' ὦν κεράμῳ δίδωτο τελοκαίφρα μῆνας.
Καὶ νῦν κεν ἐνθ' ἀπὸ λοῖο Ἄρης ἄτῳ πολέμοιο,
Εἰ μὴ ——— Il. E. 385.

But such expressions in a poet are not to be taken too rigorously. Ennius, in his translation of the *Sacra Historia* of Euhemerus says, that Glaucæ, a daughter of Saturn and Ops, died young. See Lactantius *Div. Inst.* I. 14. where this is related in the words of Ennius. But this is a work in prose, and therefore does not answer our present purpose. Besides, according to Euhemerus, the gods of the heathen were men.

Let us quote a poet after Cicero's time. Æsculapius, according to Ovid, was a god by birth, yet he died. Met. II. 647.

*Eque Deo corpus fies exsangue: Deusque
Qui modo corpus eras: Et bis tua fata novabis.*

Chiron died also, who was born immortal.

*Tu quoque, care pater, non jam mortalis, Et ævis
Omnibus ut maneat, nascendæ lege creatus,
Posse mori cupies tum, cum cruciabere diræ*

San-

*Sanguine serpentis per saucia membra recepto.
Teque ex æterno patientem numina mortis
Efficient; triplicesque Deæ tua fila resolvunt.*

Met. II. 649.

L. I. c. 20.

—*Sive in ipso mundo Deus inest aliquis, qui regat, qui gubernet, qui cursus astrorum; mutationes temporum, rerum vicissitudines ordinesque conservet, terras & maria contemplans, hominum commoda vitasque tueatur;—*

Virgil might possibly have had this place in his mind, when he writ *Æn. I. 217.*

*cum Jupiter æthere summo
Despiciens mare velivolum, terrasque jacentis—*

L. I. c. 26.

Cotta disputing against the Epicureans says, *Non est corpus, sed quasi corpus. Hoc intelligerem quale esset, si id in cereis fingeretur aut fictilibus figuris: in Deo quid sit quasi corpus, aut quasi sanguis, intelligere non possum.*

The words *si id—fingeretur* look like a gloss: Perhaps *Hoc intelligerem quale esset, in cereis aut fictilibus figuris:*

L. I. c. 31.

Sed quoniam non audes (jam enim cum ipso Epicuro loquor) negare esse Deos; quid est quod te impediat aut solem, aut mundum, aut mentem aliquam sempiternam in Deorum natura ponere? Numquam vidi, inquit, animam rationis consiliique participem in ulla alia nisi humana figura.

What follows is an argument unintelligible to me. *Quid? Solis numquidnam, aut lunæ, aut quinque errantium siderum simile vidisti? Sol duabus—Numquid tale, Epicure, vidisti? Ne sit igitur sol, ne luna, ne stellæ: quoniam nihil esse potest, nisi quod attigimus aut vidimus. Quid? Deum &c.*

I once thought it might be —*ne sit igitur alius sol, ne luna &c.*

The Epicureans believed there were many worlds, and therefore many suns &c. *Ch. 34.—Ista—beatitas—*

cur

ur aut in solem illum, aut in hunc mundum, aut in aliquam mentem æternam — cadere non potest? Nihil aliud licis, nisi, numquam vidi solem, aut mundum beatum. Quid? mundum, præter hunc, umquamne vidisti? Negabis. Cur igitur non sexcenta millia esse mundorum, sed innumerabilia ausus es dicere?

According to this conjecture the passage is intelligible. You, Epicurus, will believe nothing but what you see and feel. Did you ever see any thing like the sun, moon, and planets? No. Why then do you believe there are other suns &c? This is sense, but as the text stands Cotta says, *Why then do you believe there is a sun, a moon, &c? Why? because I see them.* So Epicurus would have answered. Abbé Olivet thus translates this passage; *Mais adressant le discours à Epicure lui-même, je lui demande: Puisque vous n'osez nier l'existence des Dieux, pourquoi ne pas déférer cette qualité au Soleil ou à l'Univers, ou à quelque Intelligence éternelle?*

Parce que, dites-vous, je n'ai jamais vu d'ame raisonnable dans une forme autre que la forme humaine.

Mais quoi, avez-vous jamais rien vu de semblable au soleil, à la lune, aux cinq planètes? Le soleil terminant son mouvement aux deux extrémités du Zodiaque, fournit à carrière dans un an: la lune, qui emprunte de lui ses rayons, achève la même course dans un mois: les planètes éloignées de la terre plus ou moins, & commençant à courir des mêmes endroits, mettent plus ou moins de temps à faire le même tour dans le même cercle. Vos yeux, encore une fois, ont-ils jamais rien vu de tel?

S'il n'y a donc rien d'existant, que ce qui nous est sensible au doigt & à l'œil, ne croyez ni soleil, ni lune, ni astres. Et des Dieux, en avez-vous jamais vus?

This is a just translation, and therefore the argument contained in it is no more to be understood, than it is in the text. But I wonder that neither this gentleman, nor any of the commentators have taken notice of the difficulty.

Quæ autem istæ imagines vestræ, aut unde? A Democrito omnino hæc licentia. Sed & ille reprehensus a multis est,—

There is no great occasion for the asseveration omnino. Perhaps *A Democrito omnis hæc licentia.*

Sæpe Faunorum voces exaudiat, sæpe visæ formæ Deorum, quemvis non aut bebetem, aut impium, Deos præsentem esse confiteri coegerunt.

Perhaps *coegerint*; but this must not be admitted without MSS.

What Cotta says in answer to this B. III. c. 6. seems to favour the emendation a little: *Nam Fauni vocem equidem numquam audiui; tibi, si audivisse te dicis, credam: etsi, Faunus omnino quid sit, nescio.*

Quod si ea ficta credimus licentia fabularum, Mopsim, Tireciam, Amphiarum, Calcbantem, Helenum; qui tamen augures ne ipsæ quidem fabulæ adscribissent, si ra omnino repudiarent; ne domesticis quidem exemplis docti numen Deorum comprobabimus?

Boherius observes, that *ne—comprobabimus?* with a point of interrogation cannot be admitted. In which he is mistaken. *Infra. c. 18. Sed si hæc non videtis,—ne hoc quidem intelligere potuistis,—?* And so often enough. He adds, that *ne ipsæ quidem—* and *ne domesticis* are joined together too near, in which perhaps he is right. He proposes — *næ—comprobabimus.* One might remove the repetition of *ne* by reading *nec ipsæ quidem—* or, *nec domesticis—comprobabimus?*

Cicero goes on;

Nihil nos P. Claudii—temeritas movebit, qui—cum—pulli non pascerentur, mergi eos in aquam jussit; ut biberent, quoniam esse nollent.

A note of interrogation is wanting at the end of this sentence.

Atque aquæ etiam admixtum esse calorem, primum ipse liquor, tum aquæ declarat effusio: quæ neque congelaret frigorebus, neque nive pruinaque concreceret, nisi eadem e admixto calore liquefacta & dilapsa diffunderet.

Davies; *Victorius* edidit, liquor aquæ declarat effusæ, nec aliter MS. *Eliens.* Hoc vero non arridet, quia nihil ad rem facit, effundatur aqua necne. *Pal. pr.* liquor aquæ declarat effusio; & ita MS. *Med. legerim*, primum ipse liquor aquæ declarat, ut effusio vox babeatur a librariis inutiliter adjecta.

I conjecture, *primum ipse rigor aquæ, tum declarat effusio*: or, *primum ipse rigor, tum aquæ declarat effusio.*

That there is heat contained in water, says Balbus, appears from its freezing and thawing. It thaws when the heat contained in it grows powerful enough to dissolve it, and is assisted by external heat, insinuating it self into it. If it had no heat in it, it would never freeze; for if it were perfectly cold, and at the same time fluid, cold could have no effect upon it to bind it up and make it hard.

This I fancy may be the meaning of the place. It may be I am mistaken. However I take *rigor* to be a probable conjecture. As to *effusio*, whether it be the true reading or no, I cannot say: it might be *diffusio* or *fusio*. *Nive pruinaque concreceret* looks also suspicious. Boherius reads *in nive*—

L. II. c. 19.

Nam cum duo sint genera siderum: quorum alterum spatiis immutabilibus ab ortu ad occasum commeanis, nullum inquam cursus sui vestigium inflectat: alterum autem continuas conversiones duas iisdem spatiis cursibusque conficiat: —continuas &c. Denotatur, says Dr. Davies, duplex planetarum motus; unus quo ab ortu in occasum; alter, quo ab occasu in ortum feruntur.

I would propose, though very doubtfully —contrarias. Ovid says of the sun, *Met. II.*

—rapido contrarius evebor orbi.

Cicero, in this book ch. 40. *Sol — modo accedens, tum autem recedens, binas in singulis annis reversiones ab extremo contrarias facit.* But here he considers the sun, not as running his course through the Zodiac from west to east, but as going backward and forward from Tropic to Tropic. Somn. Scip. ch. 4. — *In quo (orbe) infixi sunt illi, qui voluntur, stellarum cursus semibiterni: cui subiecti sunt septem, qui versantur retro contrario motu, atque cælum—*

Claudian Conf. Mall. 103.

*Sidera cur septem retro nitantur in ortus
Obliuata polo: variisne meatibus idem
Arbiter, an geminæ convertant æthera mentes.*

L. II. c. 23.

Itaque tum illud, quod erat a Deo natum, nomine ipsius Dei nuncupabant.

Dr. Davies reads *datum*, or *donatum*. Perhaps *natum* may be justified by what Cicero says a little lower, *Utilitatum igitur magnitudine constituti sunt ei Dî, qui utilitates quasque gignebant.*

L. II. c. 37.

Hoc qui existumat fieri potuisse, non intelligo cur non idem putet, si innumerabiles unius & viginti formæ literarum, vel aureæ vel quales libet, aliquo conjiciantur, posse ex his in terram excussis annales Ennî, ut deinceps legi possint, effici.

There seems not to be room enough to condemn *vel aureæ, vel quales libet* for a gloss; but I think one may venture to say, that these words are very little to the purpose.

L. II. c. 39.

Adde huc fontium gelidas perennitates, liquores perlucidos amnium, riparum vestitus viridissimos, speluncarum concavas altitudines, saxorum asperitates, impendentium montium altitudines, immensitateque camporum.

The word *altitudines* twice used gives room to suspect, that there is some fault here. Jac. Gronovius, and

and Dr. Davies observe very justly, that such repetitions may slip from the most accurate writers; for which reason Dr. Davies proposes his conjecture doubtfully. However this I think may be said, that Cicero describing here, in as beautiful a manner as he could, the beautiful variety of the works of nature; and having made a very elegant, and indeed poetical choice of words, would hardly come over again with *altitudines*. Lambin proposes *concavas latitudines*, Boherius *concavas solitudines*. Dr. Davies alters *altitudines*, where it occurs the second time, and reads *montium celsitudines*. If I may risk a conjecture, it shall be this, *speluncarum concavas testudines*.

L. II. c. 42.

Huic enim (Davies *autem*) *Booti*
 ——— *Subter præcordia fixa videtur*
Stella micans radiis, Arcturus nomine claro.
nomine claro is a sort of a botch. Aratus,

— Ὑπο ζώνῃ δέ οἱ αὐτὸς
 Ἐξ ἄλλων Ἀρκτῦρος ἐλίσσεται ἀμφαδὸν ἄστρ.

Perhaps—*lumine claro*, which, though pretty like *micans radiis*, yet is not quite the same thing, and may be born with.

L. II. c. 43.

Hunc antecedit
Obscura specie stellarum Cassiopea.
Hanc autem inlustrî versatur corpore propter
Andromeda, aufugiens aspectum mæsta parentis.

Dr. Davies; Aratus,

Ἀυτῇ δ' ἀπ' αἰὲνος κυλινδεται αἰνὸν ἄγαλμα
 Ἀνδρομέδης, ὑπὸ μητρὶ κακασμένον ———

*Ubi Theon, inter alias interpretationes, notat, κακασ-
 μένον dici posse, quasi καχωρισμένον. In bunc certe
 sensum Ciceroni vocatur aufugiens aspectum mæsta pa-
 rentis; nam reprobanda prorsus est duorum Pall. scriptura,
 quibus*

quibus est haud fugiens. Tum vero dare debuit Aratus
 ἀνασμίγον ἀπὸ τοῦ χαλῆδος, a recedendo; siquidem τοῦ
 χαλῆδος talis non competit potestas.

Gruter from his MSS. reads *haud fugiens*, which reading is defended by Broukhusius in his notes on Propertius I. IX. 30. where observing that *aufugere*, with an accusative case, is not good Latin, he takes notice of the place before us; and says, *Ad Ciceronem quod attinet, sciant eum locum esse corruptum, & cum Grutero ex libris Palatinis legi debere haud fugiens. Est enim Andromedæ fidus multo fulgidissimum, quodque adeo Cassiopeam matrem obtusioribus stellis dotatam non parum prægravet. tantum abest ut fugiat ab ejus aspectu.*

But with this ingenious commentator's leave, *Andromeda* is described far more poetically and elegantly *fugiens aspectum parentis*, than *haud fugiens*. Cicero had a view to the story of *Andromeda*, who had suffered upon account of the fault and folly of her mother, for which reason he represents her as *mæsta*, and as turning away from her mother. Manilius representing *Andromeda* as a constellation brings in the story, I.

Cepheusque & Cassiopea

*In pænas signata suas, juxtaque relictam
 Andromedam vastos metuentem piscis biatus
 Expositam ponto deflet, scopulisque revinctam,
 Ne (Scaliger Ni) veterem Perseus cælo quoque servet a-
 morem,
 Auxilioque juvet.*

If *aufugere* with an accusative case be not allowable, I would rather read *effugiens* or *fugiens* (as Verburgius says it is in some editions) than *haud fugiens*.

L. II. c. 49.

*Ranæ autem marinæ dicuntur obruere sese arena solere,
 & moveri prope aquam: ad quas, quasi ad escam, pisces
 cum accefferint, confici a ranis atque consumi.*

Oppian Hal. II. 86.

Βάτραχος αὖ τωθὴς μὲν ὁμοῖς καὶ μαλθακὸς ἰχθύς,
 "Αἰχρὸς δ' ἰδέειν· σῶμα δ' οἴγεται ὑρὺ μάλισσα.
 Ἄλλ' ἄρα καὶ τῷ μῆτις ἀνύρατο γαστέρι φορβήν.
 Ἄυτὸς μὲν πολλοῖο κατ' ἐυφροσύνης ἑλυαδὶς
 Κέκλιται ἀτρεμέων, ὀλίγην δ' ἀνά σάρκα τίλλαινε,
 Ἥ ῥά οἱ ὅκ γένυτο νεάτης ὑπὲρθε πύφου,
 Λεπτὴ Ἰ ἀργεῖνὴ π, κακὴ δέ οἱ ἐστὶν αὐτμῇ.
 Τὴν θαμνὴ δινύει δόλον ἰχθύσι βαιοτέρεισιν·
 Ὅι ῥά μιν εἰσπρόωντις ἰφορμώσιν λαβίδι·
 Ἄυτὰρ ὁ τὴν ἄψ αὐτῆς ἐφάλλεται ἀτρίμας εἶπαι,
 Ἦκα μάλ' ἀσπαίρουσαν ἐπὶ σῶμα· τοὶ δ' ἐφίπνυται
 Οὐδὲν οἰσάμενοι κρυπτόν δόλον, ἄχρ' ἐλάθωσι
 Βάτραχ' ἐυφροσύνῃσι γένεσσι μεγάλῃσι.

Rana porro pigerque simul est mollis piscis (est)
Turpissimusque aspectu: os vero aperitur (ei) latum maxime
Sed sane etiam huic calliditas reperit ventri escam.
Ipsa quidem per limum profundum voluta
Reclinata est intrepida, parvam autem carunculam ex-
tendit,

Quæ sane ipsi e maxilla ima inferne enata est,
Tenuisque, candidaque: malus vero ipsi est odor.
Hanc crebro motat, dolum piscibus minutoribus:
Qui quidem ipsam intuentes, expetunt arripere.
At illa eam rursus attrahit sensim introrsum,
Admodum modice palpitantem sub ore: illi vero subsequuntur,
Nihil suspicantes occultam fraudem, donec non animad-
vertentes

Ranæ latas intra maxillas misceantur.

Ibid.

Balbus having mentioned some actions of beasts,
 which were less known and escaped common observa-
 tion, adds; *For vero illa etiam notiora, quanto se opere*
custodiant bestię, ut in pastu circumspērent, ut in cubi-
libus delitescant; atque illa mirabilia.

So

So Davies' Edit. Boherius reads, *atque alia mirabilia*, which Verburgius has put into his edition. Perhaps it should be, *æque illa mirabilia*. That is, the common actions of beasts which we see every day, are in truth *æque mirabilia*, as wonderful as those actions of some of them which have been observed by the curious. But the ~~text~~ as it stands is good sense: nor would I alter it.

L. II. c. 60.

Ex quo intelligitur, ad inventa animo, percepta sensibus, adhibitis opificum (Walker opificibus) manibus, omnia nos consecutos, ut tecti, ut vestiti, ut salvi esse possimus.

So Davies' Edit. Verburgius gives us *adinventa*: so it is I suppose in other editions, for it is so quoted in Faber's Thesaurus. But I can't see what sense there can be here, unless we read as Davies has published.

L. II. c. 66.

(Dî) — *diligunt Romam, Athenas, — & earum urbium separatim ab universis singulos diligunt, ut Pyrrhi bello Curium, Fabricium—; primo Punico Calatinum, Duillium,—; post bos, Paullum, Gracchum, Catonem, patrumve memoria Scipionem, Lælium: multosque præterea, & nostra civitas, & Græcia tulit singulares viros; quorum neminem nisi juvante Deo talem fuisse credendum est.*

Perhaps — *multosque præterea, quos & nostra—* though the present reading is tolerable.

L. III. c. 10.

Quid Chalcidico Euripo in motu identidem reciprocando putas fieri posse constantius?

Besides the authors quoted here by Dr. Davies, the reader may consult a letter of Babin, on the ebbing and flowing of Euripus, published by Spon in his travels Tom. II. p. 252. See also Sir G. Wheeler's travels.

L. III. c. 16.

Tertius (Hercules) est ex Idæis Digitis: cui inferias adferunt. Cui quartus &c.

So many MSS. Jac. Gronovius reads—*adferunt* Coi. Dr. Davies—*adferunt* Cretes. Perhaps *cui inferias adferunt* sui. *Sui*, his countrymen. In Davies' Edit.—*inferias adferunt*. *Quartus &c.*

L. III. c. 18.

Aristæus Apollinis filius.

But in Verrem. IV. 57. he says; *Aristæus*,—*ut Græci ferunt*, *Liberi filius*.

Cicero I believe is the only writer in whom this is now to be found. *Aristæus* was Bacchus his tutor, *ἐπιστήτης*, says Diodorus III. p. 203. which has escaped the notice of Mr. Bayle, who has collected a great deal concerning *Aristæus*. Diodorus IV. p. 282. adds, from some other writers, that *Aristæus* went into Thræce *πρὸς Διόνυσον, μετασχεῖν τῶν ὀργίων, καὶ συνδιατελεῖσθαι τῷ θεῷ, πολλὰ μαθεῖν παρ' αὐτοῦ τῶν χρησίων*, and that this was his last expedition.

L. III. c. 27.

Ut vinum ægrotis, quia prodest raro, nocet sæpissime, melius est non adhibere omnino, quam spe dubiæ salutis in apertam perniciem incurrere: sic——Boherius thinks there is no sense in *spe dubiæ salutis*, and therefore reads *spe dubia*. *Spes dubiæ salutis* is the same thing as *spes dubia salutis*; and *dubiæ* would be better than *dubia* in poetry, for the poets perpetually join in this manner the epithet to a substantive to which it does not belong, and from which it must be disjoined in construction. Claudian Epith. Honor. and Mar. 293.

—— *mulcet fœcunda magistrum*

Spes gregis.

Ibid. 280—*Atlanteosque recessus Oceani.*

Where Heinsius would read *Atlanteique*: in which I cannot agree with him.

Conf. Pr. & Olyb. 25.

—— *tunc fulva Leonis Ira perit.*

Which, by the way, is an abominable expression.

Nº. XV. Vol. II.

L

Rapt.

Rapt. Prof. II. 213.

— *viles pastorum despicit iras.*

Propertius I. XX.

Sive Gigantæa spatiabere litoris ora.

Idem. III. II. 33.

Diversæque novem sortitæ rura puellæ.

Where see Broukhufius.

Virgil Æn. XII. 739.

— *postquam arma Dei ad Vulcania ventum.*

Where see Servius.

Minucius Felix. Ch. XXXVI. — *corporis humana vitia sentimus* — Where see Davies.

Ovid Art. Amat. I. 114.

Rex populo prædæ signa petenda dedit.

But there see Burman.

Lucretius V. 24.

*Quid Nemeæus enim nobis nunc magnus biasus
Ille leonis obesset?*

Here in Cicero, if some MSS. had *dubia*, I should prefer it to the poetical expression *spe dubiæ salutis*. But there being no various reading, I think with Dr. Davies, that 'tis best to let the place alone.

L. III. c. 32.

Cur duo Scipiones — Pænus oppressit.

Pænus is Hasdrubal, or perhaps Hannibal, who may be said to do what was done by Hasdrubal.

Ibid.

Cur tot civitatis principes a Cinna interempti? cur omnium perfidiosissimus, C. Marius, Q. Catulum — mori potuit jubere?

Boherius reads *hominum*, because he is afraid that *omnium* may seem to be referr'd to the *principes civitatis*. Libero virum doctum ista cura. There is no danger that any one should mistake the meaning. Had it been *eorum-omnium* indeed, the place had wanted altering;

tering ; but *omnium* is plainly *omnium hominum* ; as Cinna is presently afterwards call'd *omnium crudelissimus*.

L. III. c. 39.

Hi duo illos oculos oræ maritimæ effoderunt, non iratus alicui, quem omnino irasci posse negatis, Deus.

Dr. Davies ; Deus. *Sic edidit Lambinus ; sic legendum esse vidit Clericus ; Et ita diserte repræsentat MS. Regius. Vulgo Deum, quod solæcam reddit orationem.* I don't see that *Deum* is false Latin.

Lucretius IV. 388.

Qua vebimur navi, fertur, cum stare videtur.

Cicero de Legib. III. 5. *Hæc est quam Scipio laudat in libris, Et quam maxime probat temperationem Republicæ.* Where Lambin reads *temperatio*, but Dr. Davies defends *temperationem* by several examples. However, in this place, *Deus* is certainly better than *Deum*.

Walker observes, and very justly, I think, that *alicui* does not do well here. Why should Cicero say, *angry at somebody* ? Walker reads *aliquis*. He might have read *aliqui*, which is used by Cicero, and others, for *aliquis*, and which comes nearer to the present reading. But I cannot think that *aliquis* or *aliqui* (for *aliquis*) is so proper here as one would wish. Cotta here would not say, *some God, who according to you can never be angry*, but, *God, o Gods, Zeus, who according to you Stoics cannot be angry*. Cicero I think, would have said thus ; Critolaus destroyed Corinth, Hasdrubal Carthage ; it was they, I say, who ruined those two noble cities, and not God, offended and anger'd some how or other, (or, at something or other) who according to you is incapable of being angry.

Several conjectures occur, but none of them satisfy me.

MINUCIUS FELIX.

C. XX.



*Q*UID illas aniles fabulas, de hominibus aves, & feras homines, & de hominibus arbores atque flores ?

Vol. I. p. 18. I strike out *homines*, & de *hominibus*. Then the sentence runs thus; *Quid illas aniles fabulas, de hominibus aves & feras, arbores atque flores ?*

A GENTLEMAN has attempted to explain this place; which is nothing to me, who objected to the manner in which the sentence is worded. How elegant and oratorical *de hominibus homines & de hominibus* is in the compass of two lines, is easy to judge.

I shall only add in defence of the correction, that in Minucius, as in other prose writers, there are several glossæ, that this has very much the appearance of one, and that Clemens and Jerom, speaking of the same thing as Minucius does, do it in just such expressions as I give to Minucius in my emendation.

Clemens, quoted there by Dr. Davies, says; *Ex hominibus aiunt stellas fieri, & arbores, & animalia, & flores, & aves, fontesque ac fluvios*. Jerom, quoted there by Elmenhorst, says; *Scyllam quoque & Chimæram, Hydram atque Centauros, aves & feras, flores & arbores, stellas & lapides factos ex hominibus narrant fabulæ*.

Here is no *de hominibus-homines & de hominibus*. —



[Communicated to me.]

OBSERVATIONS upon some of the Incriptions publish'd by Sir G. WHELER, and Mr. SPON, in their Travels.

IN attempting to correct some mistakes that I have observed in the inscriptions publish'd by Sir George Wheeler, and Mr. Spon, in their travels, I would not be thought to reflect upon them for want of care or capacity to copy them aright ; but only to point out some such slips and oversights as are incident to all copiers of inscriptions ; and are almost unavoidable by travellers ; such especially as venture to seek them in those countries, whither the curiosity of these two gentlemen led them. For as these monuments of antiquity are all of them very antient, and many of them imperfect, or sore defac'd, they that would take copies of them should have time and leisure to consider them well ; so as they may perhaps be able to find out, upon a second or a third review, what they could not discover at first. The learned Mr. *Selden*, when he went to transcribe the Arundellian inscriptions, took along with him (as he tells us in his preface to *Marmora Arundelliana*) two learned friends: they washed and clean'd the stones carefully, and view'd some of the inscriptions several times over, before they determin'd how to read them; and yet all their learning, sagacity and care could not prevent their being some time mistaken. Much less is it to be expected from travellers, who cannot afford to spend so much

much time in examining the inscriptions they meet with as they did. They seldom stay long in a place ; and cannot return to take a second or third review of what they did not at first understand : especially, when they are among a people naturally so jealous and uncivil to strangers as the Turks usually are to Christian travellers. This obliged these gentlemen to copy their inscriptions in some haste, so as not to take time to compare their copies together after they had taken them. As appears from hence, that tho' they took them together, yet in most of them they differ more or less, and in some considerably ; one of them having sometimes omitted a sentence which is to be found in the other : so that it is necessary to compare them both, to find out the true reading. In this observation are included, besides these two books of travels, Sir *Geo. Wheeler's* MS. inscriptions, which I have perused ; and Mr. *Spon's* *Miscellanea eruditæ antiquitatis*.

It is to be supposed likewise that travellers sometimes meet with in inscriptions some things that they are unacquainted with, or have forgot ; and want proper books to inform or remind them of them. In such a case, where the letters are so worn, as to be scarce legible, (as they oft are) it is not very easy to avoid a mistake. As these antient monuments can be of no farther use than we have true copies of them, it is a labour well employed to correct such errors as have slipp'd into the printed books. The surest way to do it would be by a more careful review of the stones themselves, but that is a remedy not to be hoped for from those stones that are still in these remote countries. The Marquis de Nointel, when he went ambassador to Constantinople, in his passage through Greece, got as many of them as he could, (*Spon* speaks of twenty, v. i. p. 386.) which I suppose were brought into France. *Montfaucon*, as I remember, has in his *Palæographia Græca* corrected from them some errors in the printed books : and it would be well if true copies of

of them all were publish'd. For want of such help, some conjectural emendations of those which have been publish'd by these gentlemen, are here offered. I shall be glad to see more and better from some abler hand.

The edition of *Spon's* travels here referred to is that of Amsterd. 1679. 12°. 2 vol.

Sir G. Wheeler p. 10.
at Jadera

T. Julius Optatus vetustate
Collapsus ImpensU sua restituit
Cum tiliis armis additis.

Spon (vol. I. p. 364.) has it more truly, *Turres vetustate collapsas Impensa sua restituit*: but has omitted the last line. I doubt not but these words, or something like them were there; tho' I know not what is to be understood by *tiliis*, unless it should be read *telis* &c, so as to signify *arms offensive and defensive*.

Id. p. 12. *Spon* p. 66.
upon an Arch *ibid*.

Melia Anniana in memoriam *Q. Laepici Q. F. Serg. Bassi*
Mariti sui

Emporium sterni, & Arcum fieri, & Statuas superponi
Test. jussit ex HS. DC. XXX. P. R.

“ This inscription shews, that it cost six hundred and thirty *Sestertia*, which is a piece of money that weigheth about two pence half-penny, and amounts to near twelve pounds sterling, which was a great deal of money in these days.” *Wbel*.

This inscription is rightly transcribed, but not well explain'd. *Nummus Sestertius* was the fourth part of a *Denarius*, which was worth seven pence ob. or (according to *J. Gravius*) seven-pence three farthings, and a little more. A thousand of these were called mille *Sestertiūm*, or simply *Sestertium*, in the singular number; which, according to the first valuation, came to seven pounds sixteen shillings and three pence, by the other to eight pounds one shilling and five pence ob. Of these, six hundred and thirty amount to four thousand
nine

nine hundred and twenty one pounds seventeen shillings and six-pence ; or (after the other account) five thousand and eighty four pounds twelve shillings and six-pence. That this is the *Sestertium* to be understood in this place, may be conjectur'd from the work it self, and from the use of the word in Roman writers. *Sestertii* six hundred and thirty amount but to about five pounds of our money ; a sum by no means answerable to such a work. As to the scarcity of money said in the preceding note to have been in that age, it will appear from the great sums spoke of by their writers, that they had as great plenty of it as we.

SERG. e Sergia Tribu.

TEST. Testamento

P.R. I would read it *Pecuniæ Romanæ*.

P. 54. at Delos.

The stone, upon which this inscription is read, was carried by the Marquis de Nointel, the French ambassador, from Delos to Constantinople, where Sir G. Wheeler and Mr. Spon transcribed it. The stone, I believe, was brought into France : I should be glad to see a correcter copy taken from it. As it is at present, there are several places so faulty that I can make nothing of them : some I have endeavoured by conjectural emendations to make intelligible.

As Mr. Spon has not publish'd it in his travels, and I have not his other book by me, I have had no help from any different readings that may be found in him.

This decree is not unlike that which the Athenians made in honour of *Demosthenes* ; and for which *Æschines* accused *Ctesiphon*, the person who advised them to make it, in the speech that is still extant.

It is made by a company of Tyrian merchants and mariners, who were settled in Delos, in honor of *Patron*, a member of the same company : as an acknowledgement of his kindness to them, and the services he had done them ; particularly his obtaining from the Athenians leave for them to build a temple to *Hercules* in Delos.

Ἐπὶ Φαιδρίῳ Ἀρχοντὶ Ἐλαφελιῶν. Οὐδὲν Ἐκ-
κλησίᾳ

Α ἐν τῷ Ἱερῷ Ἀπύλων. Διοῦσι.
Διοῦσι

Ἀρχιδιασίτῃς εἶπεν

Their decrees usually began with some such form as this, shewing the name of the chief magistrate, the time, and sometimes the place of the assembly, and the person who proposed it.

Ἐπὶ Φαιδρίῳ Ἀρχοντος.

Sir G. Wheler thinks that he was the Archon of *Athens*; because, as I suppose, *Delos*, being subject to the *Athenians*, all their publick acts were to bear their name. I am of opinion that he was rather the Archon of *Delos*, because it appears, as I think, from the twelfth line of the decree, that there was an Archon there. Without doubt the *Delians* had magistrates of their own, tho' subordinate to the *Athenians*: and probably they called their chief magistrate Ἀρχων, in imitation of their lords at Athens: or he might be the governor of the isle sent thither by the *Athenians*. As the other officers mentioned here (the Ἀρχιδιασίτῃς, and the Ἱερατεύων) belonged to *Delos*, we must suppose that the Ἀρχων did so likewise.

Ἐλαφελιῶν οὐδὲν

It should be Ἐλαφελιῶν. Ἐλαφελιῶν answers to our March. Petav.

Ἐκκλησία ἐν τῷ Ἱερῷ Ἀπύλωνος.

I believe it will be more agreeable to the stile used in these publick acts to read it Ἐκκλησίας ἀγομένης, or συναχθείσης, or γενομένης ἐν τῷ Ἱερῷ. So Lucian in *Deorum Concilio*, Ἐκκλησίας ἐνδὸς ἀγομένης. *Demosthenes de Coron. cap. 12.* Ἐκκλησίας συγκλήτου γενομένης. *ibid. cap. 26.* Ἐκκλησίας συγκλήτου συναχθείσης.

Διονύσιος. Διονύσιος Ἀρχδιασότης,

Θίασος was a society of persons who joined themselves together for the better performing some particular part of religious worship: not unlike the religious confraternities of the church of Rome. Θίασός ἐστι πρὸ ἀδελφίζομενον πλῆθος ἐπὶ πλετῇ καὶ τιμῇ Θεῶν. Harpocr. The Θίασος mentioned in this decree was a select company of Tyrians joined together for promoting the worship of Hercules, the tutelary god of their country. For the better advance of which, they chose one to be the head and director of the society, called here Ἀρχδιασότης: probably one of the wealthiest of them, who was able and willing to bear all, or at least part of the expence that was necessary, as the Χορηγοὶ did at Athens. Accordingly we may observe in this decree, that the expence was to be borne equally by the Ἀρχδιασότης, and the Ταμίαι, or treasurer, who receiv'd the contributions of the members, or other casual profits. (See li. 49. 50.) These two officers seem to have been chosen every year, that all the qualified members of their body might, in their turns, bear their share of the trouble and expence that attend these offices. Γραμματεὺς, the secretary, who kept an account of their publick acts and orders, was perhaps perpetual (See l. 43, 44.) These Θιασῖται may be called *Sodales Herculei*, like *Sodales Titii*, *Augustales* &c.

Εἶπεν.

Sir G. Wh. "It is a panegyric in praise of one Patron—spoken by the chief priest"—

This is not a speech, but a decree (Ψήφισμα) made in honour of Patron; that in consideration of the many services that he had done for his countrymen, he should in a publick assembly receive the praises of the company, and a golden crown. Εἶπε is no more than, "he proposed the decree to the assembly, and advised
" them

“ them to pass it:” It is put for τὴν γνώμην εἶπε, as Lucian expresses it, (in Deorum Concilio) ὁ Ὑπὺρ. τὴν γνώμην εἶπεν. When any new law or decree was made, the name of the person who recommended it, was always put at the beginning of it. Vide Demost. passim.

What is meant by Ἀρχιδιάκτου is observed before: the chief priest is, in the subscription at the bottom of the decree, called Ἱερατῶν.

Decretum.

Line 1. Ἐπεδὴ Πάτρων Δοροῦ τοῦ ΤΩΝ ἐκ τῆς Συνόδου
ἐπελθὼν

ἐπὶ τὴν Ἐκκλησίαν καὶ . . . ΗΝΙΟΤ τὴν ὑπαρχου-
σαν αὐτῷ ἐνικίαν εἰς τὴν Σύνοδον, καὶ εἰς πολλὰς ΧΡΕΑΣ
παρὰ Ἰσχυρῆται ἀπαρὰ Νάκτως διαυτῆς καὶ διαπαντὶ ΕΩ-
ΝΕΙΤΑ τῇ Συνόδῳ ἐπὶ καὶ πράττων τὰ συμφέροντα.

For ΤΩΝ which cannot stand in this place may be read ὦΝ “being a member of the company.”

Σύνοδος was a company of Tyrian merchants and mariners (see line 32.) who had settled themselves in Delos; which, after the ruin of Corinth, became a mart of great trade, as Strabo tells us lib. 10. p. 686. Ed. Par.

I know not well what to read for. . . ΗΝΙΟΤ; the nearest word, and fittest for the place that I can think of is ΕΔΗΛΟΤ and for εἰς πολλὰς χρεάς παρὰ ἰσχυρῆται, I would read πολλὰς χρεάς παρὰ ἰσχυρῆται from Demosth. de Corona cap. 26. or εἰς αὐτὴν πολλὰς χρεάς παρὰ ἰσχυρῆται. And then the meaning will be: “Concionem ingressus, & suum erga conventum testatus est [indicavit] affectum, multasque in eum utilitates contulit.”

For ἀπαρὰ Νάκτως I would read ἀπαρὰ ἑλλὰς, and for ΕΩΝΕΙΤΑ Εὐνοῶν π. and so the sentence will stand thus: ἀπαρὰ ἑλλὰς, διαυτῆς καὶ διαπαντὶ,

ευνοῶντι τῇ Συνόδῳ, ἐπὶ καὶ πράττων πᾶσιν συμφέροντα.
 “Immutabiliter [constanter] & hoc & omni tempore
 “& bene cupiens conventui, & utilia faciens.” Or
 perhaps ΔΕΤΩΝ ΑΕΙ ΤΕ, λέγων αἰεὶ τε always both
 speaking and acting for the good of the company,
 Διαυτῆς supple ὥρας ut διαπαντός, subaudito χρο-
 νῷ. This last word is used by Xenophon; but I do
 not remember to have met with an example of the
 former.

Line 6. Καὶ ΚΑΤΙΑΝ ΕΥΜΟΤΣΗΤΑ ΤΩΝ εαυτῶν
 τῶν ελευσομεν . . .

Εμπόρων καὶ Ναυκλήρων συναξαμένων ΕΠΙΤΤΙΕΤ-
 ΞΗΜΕ

ΝΗΣ αὐτῆς, μετὰ τῆς παλαιᾶς ευνοίας παραχλεσ-
 ΑΝΤΑ

Κοινὸν εξαποστῆλαι Πρεσβείαν πρὸς τὸν δῆμον τῶν
 Ἀθηναίων.

ΚΑΤΙΑΝ ΕΥΜΟΤΣΗΤΑ ΤΩΝ, and, in the next line
 ΕΠΙΤΤΙΕΤΞΗΜΕΝΗΣ. These words are undoubt-
 edly wrong; but I can think of none fit to be put in
 their room. I shall leave them to the conjectures of
 others: in forming of which (that I may observe it
 once for all) no regard is to be had to the division of
 words, as they stand in the printed copy; for there is
 no distinction of them in the original inscriptions: as
 may be observed in the Marmora Arundelliana, where
 Mr. Selden has copied them exactly in the same manner
 as he found them upon the marbles.

It may be read Ἐαυτῶν [ΚΑΙ] τῶν ελευσομένων
 Εμπόρων καὶ Ναυκλήρων συναξαμένων—He seems to
 mean, “that Patron had a great regard to the good
 “not only of the present company, but of those like-
 “wife who should come after, and succeed them.”

ΠαραχλίσΑΝΤΑ—as this participle must be re-
 ferred to πατὼν in the beginning of the decree, it
 ought to be in the nominative case. I would therefore
 read

read the sentence thus: μετὰ τῆς παλαιᾶς Εὐνοίας
 παραχάλεσας τὸ Κοινόν εξαποστέλλαι Πρεσβείαν
 πρὸς τὸν Δῆμον τῶν Ἀθηναίων· or it may be read
 παραχάλεσε τὸ Κοινόν—Pristinā benevolentiā hortatus
 (or, hortatus est) Conventum mittere legationem ad po-
 pulum Atheniensem. Τὸ Κοινόν is the same with Σύ-
 νοδον l. 3.

L. 10.—ΟΠΟΣ ΔΟΘῆ ΚΑΤΑ ΕΚΕΤΑΣ ΟΤΣΙΝ Τε..
 μενΘ. Ηρακλέους Τι παραιπυ γε
 γονότΘ. πῶς ἀνδρῶσις τῆς Ἀρχῆς.

The design of this embassy, which he advised them
 to send to Athens, was to obtain leave for them to
 build at Delos a temple to Hercules, who was the tu-
 telar god of their country: but I do not well see how
 to make the words of this sentence cohere. For ὅπως
 must be read ὅπως for κατὰ Εἰκευας εἶναι may be
 read in one word κατὰσκευάσουσιν· but then there
 wants a nominative to the verb δοθῆ, and a substantive
 to the participle κατασκευάσουσιν. The sense would
 be more coherent, to read, ὅπως δοθῆ αὐτοῖς κατασ-
 κεύειν Τέμενος Ηρακλέους· ut concedatur illis tem-
 plum Herculis exstruere.

There seems to be nothing wanting betwixt Τε and
 μένος. For Τι . . I would read ΤΤρί· Hercules was
 the tutelar god of the Tyrians: for which reason it fol-
 lows, παραιπυ γεγονότΘ. πῶς ἀνδρῶσις [l. 9pΩ]
 τῆς ἀρχῆς· qui auctor fuit hominibus (Tyriis) Originis,
 vel, Imperii: to whom they ow'd their *Original*, or
 their *Power* and *Wealth*.

Lin. 12.—ΟΣΤΙΣ τῆς Πατρίδος υπαρ
 χοντος αἰρεθείς Περσέυτης πρὸς τὴν Βυλὴν καὶ
 τὸν Δῆμον τῶν Ἀθηναίων . . . ξάμενος εἰ
 ἡλευσεν διπλῶν ἐκ τῶν ἰδίων.

Ὅτι does not well follow the former sentence, whether it be read *παρεχάλεσας*, or *παρεχάλεσε' ὅτι* would do better ; but neither does it seem to be right.

For *υπαρχοῖντος* read *ὑπ' Ἀρχοντος*, “ ab Archonte “ *delectus legatus ad populum Atheniensem.*” He must be the Archon, not of Athens, whither he was sent upon this embassy ; but of Delos, by whom he was chose to be ambassador. This is the reason, why I observed above, that *Phædrias* was the Archon, not of Athens, but of Delos.

... *ξάμενος*, if it is rightly writ, may seem to be for *εὐξάμενος*, or *προσευξάμενος*, “ sacris rite factis “ *“ vela dedit.”* If so, we may suppose that, before he left Delos, publick prayers were made for the good success of his embassy.

δαπανῶν ἐκ' ὧν ἰδίῳν, “ *sumtum de suis opibus* “ *“ faciens.”* He bore the charge of the embassy himself: it was one of the services that he did for the company, in acknowledgement of which they made this decree.

Lin. 15. ——— ΠΑΝΙΣΑΣ τε τὴν
τῆς Συνόδου πρὸς τὸν Δῆλον εὐνοίαν, παρεχάλεσεν
αὐτὸν, καὶ διὰ πάντων τὴν αἰτίαν . . . ἐπλῆσατο
τὴν τῶν Θιασιῶν βούλησιν, καὶ τὴν τῶν Θεῶν πμὴν,
καθάπερ ἤρμογτίεν αὐτῷ ὑπὲρ δικαίου ΑΠΗΚΩΣΔΕ.

ΠΑΝΙΣΑΣ is certainly wrong: I would read for it ΕΠΑΙΝΕΣΑΣ. “ collaudans conventus erga populum “ *“ benevolentiam, adhortatus est eum ; & hanc propter* “ *“ causam perfecit Sodalium voluntatem, (id quod ab* “ *“ iis expetitur & exoptatum est) & Deorum honorem ;* “ *“ (templi condendi facultate impetrata.)*

The syllable wanting before *ἐπλῆσατο* is probably *εξ' ἐπλῆσατο*.

I know not what to make of ΑΠΗΚΩΣ ΔΕ. but the meaning seems to be : “ as it was but fit that he should “ (succeed) in so just and reasonable a request.”

Lin. 20. Καὶ ΠΛΕΙΟΝΑΣ ἐν τοῖς μετα' ἑτῶν και-
 ροῖς ἄρῃεν
 δὲ ἔτι ὑπὲρ τῆς Συνόδου ἐν τῇ ΑΝΑΓΚΑΙΟΤΑ ΤΩ
 καιρῷ τῇ δίκαια μετὰ πάσης προθυμίας καὶ φιλοτι-
 μίας·

If nothing is wanting after ἄρῃεν, it should be read ΠΛΕΙΟΝΑ· “Plura etiam sequentibus temporibus “dixit.” But I rather think that a line or more is wanting; for this sentence is imperfect: it does not show where, nor to whom, nor upon what occasion he spoke: and the words δὲ καὶ in the second line shew that some verb is wanting to connect to the other: and καιρῷ would not have been repeated in the same sentence with καιροῖς. The sense of this clause is: “That he “spoke upon occasions in behalf of the company: “and particularly, upon a very necessary one, he vin-
 “dicated their rights with much forwardness and zeal.”

Lin. 23. — Καὶ ἐδέξατό π τὸν Θίασον ΕΦΙΜΕ-
 ΡΑΣ δύο ὑπὲρ
 ΤΟΤ ΤΟ ΝΙ ΝΑΟΤΝ.

For ΕΦΙΜΕΡΑΣ read ΕΦ ΗΜΕΡΑΣ, Sodalitium ex-
 cepit [convivio] per dies duos.

ΤΟΤ ΤΟ ΝΙ ΝΑΟΤΝ, I would read it ὑπὲρ ΤΟΤ-
 ΤΩΝ ΙΝΑ ΟΥΝ, and join ὑπὲρ τῶν to this sentence,
 and ἵνα οὖν to the next; because I do not see how they
 can stand together. But for what I read ὑπὲρ τῶν,
 which I can find no meaning for, agreeable to this
 place, should, I think, be rather put some other word,
 perhaps ὑπὲρ ΠΑΝΤΩΝ *supra omnes alios*: in the same
 sense as ἀσυγκρίτως in an inscription at Lampfacus;
 and another at Thyatira: “beyond all others, without
 “comparison.”

Lin. 24. — Ἰνα οὖν καὶ εἰς τὸν Δοικὸν χρόνον ἀπαλα-
 κλητὸν ἑαυτὸν παρεσκετάσθω, ἃ ἡ Σύνοδος φαί-
 νηται φρονήσασα διαΝΕΤμένων ἀνδρῶν εἰς ἑαυ-
 τὴν εὐνοίᾳ, καὶ ἀξίας χάριτας ἀποδιδῶσα τοῖς
 Εὐεργέταις

As there wants a nominative case to the verb, I think that ΠΑΤΡΩΝ should be inserted; and for Δοιπὸν read Δοιπὸν and for παρΕΣΚΕΤΑΣτο which is the pluperf. tense, I would read παρΑΣΚΕΤΑΖΟΙΤΟ in the present tense, which is more agreeable to the sense, and to φαίνετα, which follows in the same tense. "Ἰνα οὖν ἢ [ὁ Πάτερων] εἰς τὸν λοιπὸν χρόνον ἀπαρχλῆται ἑαυτὸν παρασκευάζοιτο— Ut igitur & Patron in futurum invocatum sese paret: [invocatus, sponte, quando opus est, operam & auxilium conventui offerat]

For φερνΐΣυσα, read φερνηΐΣα in the present tense. For διαΝΕΤμένων I would read διαΚΕΙμένων. διάκειμαι is generally used with an adverb to denote the disposition of the mind: or διανοοῦμένων but rather the former. "Ut conventus appareat curare [ostendat sibi curæ esse] homines eos, qui benevolenti erga ipsos sunt animo, & gratias meritis reddere benefactoribus suis."

Lin. 28. Καὶ ἐπρόΐΣ ΘΥτων ἐκ τῆς Συνόδου
διὰ τὴν αἰ τῶτον ευχαριστίαν Ε...ΩΝΤΑΙ...
ΝΩΝΤΑΙ ἢ ΠΑΡΑΜΙΜΟΝΤΑΙ φιλοδύμου μενοῖς
περιποιεῖν τῇ Συνόδῳ

For ἔτεροΐΣ must be read ἑτεροΐ, because it is the nominative case to the verbs that follow.

ΘΥτων can signify nothing fit for this place: nor do I know well what to put for it. I have sometimes thought ΟΝΤΩΝ "of those who belong to the company"—but ἑτεροὶ οὐλῶν seems not to be right. Or perhaps ΘΙΤΩΝ for θιασίῳν the θιασίται were part of the Σύνοδος but neither does this satisfy me. Perhaps θιασίῳν ἢ τῆς Συνόδου. See l. 31.

I know not what to make of Ε—Ω ΩΝΤΑΙ—ΝΩΝΤΑΙ.

For παρΑΜΙΜΟΝΤΑΙ may be read παρΑΜΙΜΝΩΝΤΑΙ but ΜΙΜΝΩ being a poetical word cannot well be

be admitted into an inscription: perhaps *παρεμει-
νονται*.

For *φιλοτιμὴ μὲν οἷς*, read in one word *φιλοτι-
μῶμενοι*.

The sense of the whole seems to be this: " And
" that other members of their body might, by their
" gratitude to Patron, be stirr'd up to have an ambi-
" tion to serve the company; and to persist with zeal
" in promoting its interest."

Lin. 31. ——— Καὶ Ἀγαθὴ Τυκεὶ
Δεδόχθαι τῷ Κοινῷ τῆς Τυρίων Ἡρακλῆος ΤΩΝ
Εμπόρων καὶ Ναυκλήρων σπαιῆσαι Πάτρωνα Δω-
ροθέν, καὶ Σπφάνωσι αὐτὸν κατὰ ΕΝ ΕΑΤΤΟΝ χρυ-
σῷ Σπφάνω εν ταῖς συν ΤΕΛΕΣΜΕΝΑΙΣ θυσίαις
τῷ Ποσειδῶνι, Ἀρείῃσι ἔνεκεν καὶ Καλοκαγαθί-
ας ΗΣ ΙΚΩΝ ΔΙΑΤΕΛΩΝ εἰς τὸ Κοινὸν τῆς Τυρί-
ων Εμπόρων καὶ Ναυκλήρων—

Καὶ cannot belong to the words that follow it: if
it is truly writ, there wants the word that it join'd to
τῇ Συνόδῳ in the preceding sentence; perhaps τῆς Θι-
ζας. See the note on line 28.

Τυκεὶ,—it should be writ ΤΥΧΗ. Ἀγαθὴ Τύχη
is the form commonly us'd in their decrees: it answers
that of the Romans " Quod felix faustumque fit."

Δεδόχθαι. The imperative and infinitive modes
are indifferently us'd in the beginning of their public
decrees. The *imperative*: Δεδόχθαι τῇ Βουλῇ καὶ τῇ
Δήμῳ —Luci. in deorum concilio. Δαμόγνητος
λέξεν—Δεδόχθαι τῷ Δάμῳ τῆς Βυζαντίων. Demosth.
περὶ Στεφάνου cap. 27. The *infinitive*: Δελεσθῆναι. ὁ
Ἡρακλῆος εἶπεν —Δεδόχθαι τῇ Βουλῇ καὶ τῷ Δήμῳ
τῆς Ἀθηναίων— ibid. cap. 26. When an *imperative*
verb is used, it begins a new sentence: but when an *in-
finitive*, it depends on Εἶπεν in the beginning of the
decree.

For *Ἡρακλῆς τῶν* should be read *Ἡρακλεῶν τῶν* in one word: he was their tutelar god.

Στεφανῶσι seems to be an oversight for *Στεφανῶσαι*.

Κατὰ ἐνιαυτῶν if it is read *κατ' ἐνιαυτῶν* *quotannis*, it may seem a little extraordinary, to repeat the honor every year: yet this opinion seems to be favoured by what is said l. 42, as shall be there observed.

For *συντελεσμένας θυσίας* should be read *συντελεσμένας*.

For *Ποσειδῶνι* read *Ποσειδῶνι*.

For *ἡς ἰκὼν διατελὼν* read *ἡν ἔχων διατελεῖ* "quam constanter & perpetuo habet." *Διατελῶ* has generally a participle join'd to it. So *Æschines contra Ctesiph.* cap. 19. *Διατελεῖ λέγων καὶ πρᾶτῶν τὰ ἀριεῖα τῷ δήμῳ*. *Demosth. de Corona* cap. 26. *Διατελεῖ εὖνυς ὡν τῷ δήμῳ*.

But between *καλοκαγαθίας* and *ἣν ἔχων διατελεῖ* *εἰς τὸ κοινὸν τῶν Τυρίων Ἐμπόρων* I think should be inserted *καὶ τῆς εὐνοίας*. *Καλοκαγαθία εἰς τὸ κοινὸν* cannot be so well said; but *εὐνοία εἰς τὸ κοινὸν* is very proper: "Virtutis ergo, & probitatis, & benevolentiae, qua perpetuo prosecutus est Tyrionum mercatorum & nautarum conventum." It is the same with *εὐνοία εἰς τὴν Σύνοδον* in the beginning of the decree. *Εὐνοία καὶ καλοκαγαθία* are join'd in another Delian inscription publish'd among the Marmora Oxoniensia Part II. page 301. num. XXVII. *τῆς εὐνοίας καὶ Καλοκαγαθίας, καὶ τῆς πρὸς τοὺς θεοὺς εὐσβείας ἀνέδουκαν*. This too was from the stranger merchants and mariners settled there: it seems to have been their stile towards their benefactors.

The meaning of this part is: "That they made a decree that Patron should receive in public their praises, and be crown'd with a golden crown, while they

“ they were offering sacrifices to Neptune. This ho-
 “ nor they did him, for the sake of his virtue and
 “ affection to them.” See below v. 46.

Line 38. ———— *Αναθεῖναι ΔΕ αὐ-*
τῷ Εἰκόνα γραπτὴν ἐν τῷ Τεμένει . . τῷ

Ἡρακλέους κατὰ ΛΑΣ . . . ΧΗΟΤ αὐτὸς ἐύληται

For ΔΕ I would read ΤΕ to join it to the foregoing
 Verb. The honours decreed him were *επαινῆσαι*, (l. 33.)
 ἢ *Σπφρανῶσαι*, (l. 34.) *Αναθεῖναι τε*.

For *Τεμένει* . . . read *Τεμένει*.

I know not what to make of *κατὰ ΛΑΣ . . . ΧΗΟΤ*
 But I would separate ΟΤ from the rest, and read it, *ἐν*
αὐτὸς ἐύληται. “ His picture was to be hung up
 “ in Hercules’s temple, in such place as himself should
 “ choofe.”

Line 40. ———— ΕΙΣ
ΤΟ ὃ ΑΣΤ . . . ΟΣ αλειτέργητο· ἐν ταῖς
γινομέναις Σύνοδοις πάσαις

For ΕΙΣ ΤΟ I would read ΕΣΤΩ, and for ΑΣΤ . .
 ΟΣ ΑΣΤΜΒΟΛΟΣ — “ Sit etiam a symbolis conferen-
 “ dis, & ministeriis obeundis immunis in omnibus fu-
 “ turis conventibus.” By *ασύμβολος*, I suppose, is
 meant, that he should be exempt from all such charge-
 able contributions as were either ordinarily, or upon
 particular occasions, exacted from the members of their
 society: by *αλειτέργητος*, that he should be excus’d
 from bearing such offices, as others of their body were
 oblig’d to undergo.

Line 42. ———— *Επιμέλεια ἐξω*
παῖς καλισταμένους Αρχιδιάταις ἢ Ταμίαις :
ΚΑΤΩ Γραμματεῖ ΠΩΣ ἐν ταῖς γινομέναις συ-
νάταις ἢ Συνόδοις αναγορευεῖ ΤΑ κατὰ παύτην
τὴν αναγόρευσιν. Ἡ Σύνοδος τῇς Τυρίων Εμπόρων
Ευεργέτην.

For ΚΑΤΩ read ΚΑΙ ΤΩ, *ὃ τῷ* for ΠΩΣ, ΟΠΩΣ, *ὅπως* and for ἀναγορεύει ΤΑ ἀναγορεύηται, ἀναγορεύεται.

After Εμπόρων must be inserted this line from Sir G. Wh. Mft.

Καὶ Ναυκλήων Σπφανι Πάτρωνα Δωροδότη
Ευεργέτην.

For Σπφανι read Σπφανοῖ. I believe it should be Επαίνει *ὃ* Στεφανοῖ. because the decree was Επαίνῳ *ὃ* Στεφανῶσαι. line 33, 34.

As there was only one Ἀρχιδιασίτης, and one Ταμίαι at the same time, (see line 50) by τοῖς καλισταμένοις Ἀρχιδιασίταις *ὃ* Ταμίαις, must be meant not only those who bore these offices at the time, when the decree was made, but those likewise who should afterwards be chosen into them: the Archithiasitæ and Treasurers *for the time being*. So that it looks as if the honour done to *Patron* was to be repeated every year, as was hinted before, on v. 34.

Line 47. ———— Ἀναγραφάσωσαν *ὃ* τὸ ψήφισμα εἰς Στήλην λιθίνην, *ὃ* ἐποίησαν ἐν τῷ Τεμένει τῷ Ηρακλέους.

The stone from whence this inscription was transcribed, seems to be the Στήλη here mentioned.

Line 49. ———— τὸ *ὃ* εὑόμενον ἀνὴλωμα εἰς τὰντα μερισάτω ὁ Ταμίαις *ὃ* Ἀρχιδιασίτης.

For ἀνὴλωμα it will be more agreeable to analogy to write ἀνάλωμα, ἀνάλωμα, and for μερισάτω I would rather read μερισάσαν.

It appears from hence that there was only one Ταμίαις and one Ἀρχιδιασίτης and therefore the Ἀρχιδιασίταις and Ταμίαι mentioned v. 43 must, besides the present, include those likewise who should afterwards be chosen into the office.

Subscribed by

Ἀρχιδιασότης

Διονύσιος.

In a wreath of olives

ὁ Δῆμος.

Ἀθηναίων

Ἱερατῶν

Δωρόδου.

In a like wreath.

ἡ Σύνοδος

τῶν Τυρίων

Ἐμπόρων καὶ

Ναυκλήρων.

Who the Ἀρχιδιασότης was, is shewn before : the Ἱερατῶν seems to be the priest of Apollo, in whose temple this assembly was held : and in the isle Delos, which was consecrated to Apollo, his priest may be supposed to have been one of the chief magistrates.

It is not easy to settle the date of this inscription : it must have been after the destruction of Corinth by L. Mummius, [anno ante Christum 146] the foundation of the Delian wealth, and probably not after Sylla had humbled their power.

Page 57 in the island Delos.

“ A great piece of marble, hollow in the middle, and almost buried in the ground ; which perhaps was part of the pedestal of the gigantic statue of Apollo : because on the one side were these letters ΝΑΞΙΟΙ ΑΠΟΔ. which denote that it had been dedicated by those of the island Naxos to Apollo. The letters on the other side we could not well tell what to make of : but upon consideration these letters seem to me to be vulgar Greek.”

Mr. Spon is of the same opinion : vol. i. p.

Sir Geo. Wheler was afterwards satisfy'd, that these unknown letters were, not the modern, but the antient, Greek character. I have seen the inscription in his Mss. Mr. Chishul has publish'd it in his *Antiquitates Asiaticæ*, p. 43 : and before, as I remember, Mr. Tournfort, in his travels. It is only this line :

Το αἴτιον λιβν εἰς ἀνδρείας καὶ το σφελας.

which

which will be an Iambic verse, if read thus :

Το αὖτε λίθ' ἐμ' ἀνδρίας καὶ τὸ σφέλας. i. e.
τῷ αὖτε λίθ' ἐμὶ ἀνδρίας καὶ τὸ σφέλας.

The Statue says, " that both it, and its basis were cut " out of one stone." This is Dr. Bentley's interpretation of it ; which, I think, is very right. For the making of so large a statue with its pedestal all of one stone, was so extraordinary a thing, (probably the first in its kind) that it deserv'd to be taken notice of.

But the first statue seems to have been broken off from the *basis*, (perhaps by an earthquake) and another of Apollo, to have been erected upon the same *basis* afterwards ; as appears by the inscription ΝΑΞΙΟΙ ΑΠΟΛΛ. in the modern Greek character. The former statue, from its being called ἀνδρίας, I should think was rather of some hero, than of a god.

There is another interpretation of this inscription, contrary to the former : " that the statue and basis " were not of one stone." According to this, instead of ΤΟ must be read Ο for ΟΥ. But a thing that was common to this with all, or most, other statues, deserv'd not to be taken notice of in an inscription.

Page 77. at Lampsacus.

Ἡ Γερουσία

Κῦρον Ἀπολλονίου Ἀρχι-
τρον ἀείρον Πολεὶ τὴν ἐπί-
σημον, πρὸς πολλοῖς εὐεργε-
τήμασιν εἰς αὐτὴν, ἀλείψαντα
λαμπρῶς, καὶ πολυδαπάνως, καὶ
αὐτοκρίτως καὶ ἀποχρησάμε-
νον Χειλίας Ἀττικῆς τῇ Γερουσίᾳ.

For Πολεὶ must be writ Πολιν· it is the substantive to the adjective ἐπίσημον, and the accusative case that ought to follow the participle ἀλείψαντα.

This inscription was found upon the basis of a statue that had been erected by the senate of Lampsacus to the

the honour of one CYRUS, whom they complement with the title of *Ἀρχίατρος ἀριστός*, the *excellent chief physician*; in acknowledgement of his many benefactions to their city; and particularly that he did *ἀλείφειν τὴν πόλιν*, and had made a present of 1000 *Ἀττικά* to the senate.

Tho' *Ἀλείφειν* may possibly have relation to the medicaments he might use in his profession; for there were *φάρμακα ἐγχεῖσθαι* (Theocr. Id. 11. v. 2.) Or to the unctions used by the *Athletæ* in their *Gymnasia*, which one of their attendants was appointed to take care of, and therefore called *Ἀλειπτής*: yet the adverbs join'd to it (*λαμπρῶς, πολυδαπάνῳ, καὶ αὐνοκλείῳ*) shew that it is to be understood of some publick feast at which he had entertain'd the citizens; upon which occasions it is well known that rich ointments were commonly used. That they were so among the Romans, *Horace's* Odes sufficiently testify: the like do the *Greek* writers for their countrymen. I shall only produce two places from *Athenæus*, which will give some light to the word now before us. In his 15th book, ch. 11 and 12, he reckons the several sorts of ointments that were most in repute: and (ch. 12. p. 689) he observes from another writer that *τῶν μύων τὰ μὲν εἰσι χρίσματα, ἃ δ' Ἀλείμματα*. Upon which place *Casaubon* observes from *Clem. Alex.* that *αλείφεισθαι* (the word here used) was *proprium voluptuariorum & mollium*: but that *χρίσθαι* *etiam sobriis interdum, & ex virtute viventibus convenit*. A little below he shews from some verses of *Antiphanes*, an old Comic poet, that they were so nice as to use different sorts of ointments for the different parts of their bodies. *Λύται—μύρων*

*Ἀιγυπτίῳ μὲν τὰς Πόδας, καὶ τὰ Σκέλη·
Φοινικίῳ δὲ τὰς Γνάθους, καὶ Τίτθια·
Σισυμβρίῳ δὲ τὸν ἵτερον Βραχίονα·*

Ἀμα-

Ἀμαρακίῳ ὃ τὰς οφρῦς, καὶ τὴν κόμην·
Ἐρπυλλίῳ ὃ τὸ Γόνα, καὶ τὸν Αὐχένα.

A profusion of rich ointments, where they were so nicely curious in the use of them, could not but be πολυδάπανον, very expensive.

I do not remember that I have read of any coin or sum of money called Ἀττική nor (if there was any such) does any writer, that I have by me, inform me what it was. If we suppose that the sculptor has forgot Δραχμαί, or Μνᾶς as Δραχμή was about 7 d. ob. of our money; 1000 of them would amount to little more than 3 l. which is too small a sum to deserve so publick an acknowledgement. And as a Μνᾶ was 100 Drachmæ, (about 3 l. 2 s. 6 d.) 1000 of them will amount to above 3000 l. which may seem too great a sum to be a present from a physician, especially after he had been at the expence of so costly an entertainment.

As *Lampsacus* was in Asia minor, a country long subject to the kings of *Persia*, it should seem more likely that they were *Darici*. Now a *Daricus* being 20 Drachmæ, (about 12 s. 6 d.) 1000 of them would come to about 625 l. a sum more likely to be a present from such a person. But then it should be χρυσὸς Δαρεϊκός.

Page 79, at Perinthus.

There is an inscription upon the basis of a statue of the emperor Severus, at *Perinthus*, a city of *Thrace* upon the *Propontis*, not far from *Byzantium*. This name Sir G. Wheler, and Mr. Spon (v. i. p. 166.) say it got under the first Roman emperors: but that its ancient name was *Heraclea*, which it recover'd under the later emperors, and still preserves.

But *Perinthus* was the old name. In Demosth. Orat. de corona cap. 27. there is a decree made by the *Byzantians* and the *Perinthians* their allies: and Herodotus before him, says (lib. 5. in init.) that the Persians subdued

subdued the *Perinthians*. I have observ'd the same name in an inscription (in Sir G. Wh. Mst. publish'd likewise by Spon p. 382) in Decius's time (A. C. 251.) But in another (ibid.) under Aurelian, A. C. 276. it is called *Heraclea*. Ptolemy indeed, who liv'd under the Antonins, writes Πέρινθος, ἡτοι Ηράκλεια: but Cellarius suspects that the last word is by a later hand; because it is called *Perintbus* in the coins of Severus and his sons. He would have added *and in these inscriptions*, if he had seen them.

Page 179. in Constantinople.

Ὁν τῆς Θαλάσσης Δεαυσμός Μακρῷ χερίῳ ΚΑΙ δὸνι
πολλῷ καὶ σφοδρῷ ῥηγνύΜΕΝΗ ΕΠΕΞΕΙΝ χαπινάγκασ
πύργον ἐκ βάρων Βασίλειος ΗΓΕΙΡΕ ευσέβης ἀναξ.

These lines rightly divided, and a little corrected, will be 4 Iambic verses.

Ὁν τῆς Θαλάσσης Δεαυσμός [ἐν] μακρῷ χερίῳ
ΚΑΙ δὸνι πολλῷ καὶ σφοδρῷ ῥηγνύΜΕΝΗ,
ΠΕΞΕΙΝ χαπινάγκασ πύργον ἐκ βάρων,
Βασίλειος ΕΞΗΓΕΙΡΕΝ ευσέβης ἀναξ.

There were two emperors of this name: *Basilus* Macedo, A. C. 367, & *Basilus* Constantini frater & collega, anno 975.

Page 190, on the porphyry pillar.

τὸ θεῖον ἔργον ἐνθαδεΙ φθαρὲν χερίῳ
ΚΑΙΝΣ Μανυῆλ ευσέβης Αὐτοκράτωρ.

l. 1. lege ενθαδε. line 2. l. Καίνοισι.

Manuel Comnenus began his reign A. C. 1143.

Page 191.

The verses on Marcian's pillar:

Principis hanc statuam Marciani cerne torumque

Frater ejus vovit quod Tatianus opus.

So it must be read instead of TER, as both Sir G. Wh. and Mr. Spon have publish'd it.

The emperor *Marcian* died A. C. 456.

Torus for a sepulchral urn is what I never met with.

Page 209, at Chalcedon.

1. Ούριον ΕΠΙ πρύμνης τις ὁδηγητῆρα καλεῖτο
 2. Ζῆνα, κατὰ ΠΡΩΤΟΝ ΩΝ ἴσιον ἐκτεάσας
 3. Επὶ Κυανίας δίνας δρόμοις· ἔνθα Ποσειδῶν
 4. Κάμπυλον εἰλίσσει κῶμα παρὰ φαρμάδοις.
 5. Εἴτα κατ' Αἰγαίαν πόντε ΠΛΑΚΑΝΑΣ εἰρευνῶν
 6. Νείσδω τῆδε βαλὼν φαῖστα παρὰ ΤΩ ΖΩΑ-
ΝΩΙ
 7. Ὄδε τὸν εὐάντητον αἰεὶ Θεὸν Ἀντιπάτρε παῖς
 8. Στήσῃ Φίλων ἀγαθῆς σύμβολον εὐπλοίης
- ver.

According to Mr. Spon

1. ΕΚ ΠΡΥΜΝΗΣ —καλεῖτο (2) ΠΡΩΤΟΝΩΝ ἴσιον
3. ΕΣΤ ἐπὶ Κυαν —δρόμος
5. ΕΠΕ-ΑΙΓΑΙΗΝ — ΠΛΑΚΑ ΝΟΣΤΟΝ ΕΡΕΥΝΑΙ
6. —βαλὼν-ΤΩ ΑΝΩΙ (7) Ὄδε

This is sufficient to shew, what was observ'd before, the difference of their copies, tho' taken at the same time; and that they had not afterwards compared them together. Out of these two copies I endeavour'd to settle the true reading; and had afterwards the pleasure to find my conjectures confirm'd, with very little difference, by Mr. Chishul, who has publish'd it in his *Antiquitates Asiaticæ*, to which I might refer the Reader. But, as probably several that read this paper, will not have an opportunity of seeing it in that book, I shall put it down here as that learned and ingenious Gentleman has corrected it.

Ούριον ἐκ πρύμνης τις ὁδηγητῆρα καλεῖτο
 Ζῆνα κατὰ πρῶτον ἴσιον ἐκτεάσας
 Εἴτ' ἐπὶ Κυανίας δίνας δρόμος, ἔνθα Ποσειδῶν
 κάμπυλον εἰλίσσει κῶμα παρὰ φαρμάδοις.
 Εἴτα κατ' Αἰγαίαν πόντε πλάκα νόστον εἰρευνῶν
 νείσδω, τῆδε βαλὼν φαῖστα παρὰ ξοάνῳ.
 Ὄδε τὸν εὐάντητον αἰεὶ Θεὸν Ἀντιπάτρε παῖς
 στήσῃ Φίλων ἀγαθῆς σύμβολον εὐπλοίης.

He seems to have read the 3d verse thus, αἶψα—
 δέριμος [έται] for he translates it, “ Sic bene Cyaneo
 “ curret tibi vortice pinus.” I chose rather to read
 it, Εἰπ—δέριμος [εἶπ] and the 5th thus, Εἴτε κατ’
 Αἰγαῖν πόντε πλάκα νότον εἰσινᾶ--- from Spon.
 Thus they answer one the other : “ Sive cursus est ad
 “ cyaneos vortices — Sive quærit reditum per æquor
 “ Ægeum,” and it is more usual to omit εἶπ, than έται.

Jupiter Ούριος may in Latin be called *Favonius*;
 but Cic. in 4 Verr. & in Pison. calls him by his Greek
 name *Urius*. He had a temple upon the Bosphorus, not
 far from the Euxin sea ; and, as may be conjectured
 from this inscription, another at Chalcedon.

Philon (in the last verse) Mr. *Cibbul* thinks was the
 statuary that made the statue ; the same that Pliny
 speaks of, who liv’d in the age of Alexander M. I
 took it rather to be the name of one who, having had
 a happy voyage thro’ these seas ; or perhaps been de-
 livered from the danger of shipwreck by an unexpect-
 ed return of fair weather, erected a temple and statue
 to the God, whom he looked on as his deliverer.

T. R.



[Communicated to me.]

TER TULLIAN.

SIR,



H A T I now send you will compleat TER-
 TULLIAN's treatise DE ORATIONE, as it is
 publish'd by Muratorius ;

Cap. XX. De habitu feminarum.

De habitu vero duntaxat feminarum, varietas obser-
 vationis (1) effecit, post sanctissimum Apostolum, nos
 O 2 vel

vel maxime (2) *nullius loci homines* impudenter retractare: nisi quod non impudenter, si secundum Apostolum retractemus. De modestia quidem cultus & ornatus, aperta præscriptio est etiam Petri, cohibentis eodem ore, quia eodem & Spiritu, quo Paulus, & vestium gloriam, & auri superbiam, & crinium lenonem (3) *operositatem*.

Rigaltius had met with this chapter in an old MS. and publish'd it in his edition; from thence I wou'd read here.

(1) *varietas observationis EFFICIT.*

(2) De vestibus etiam, quas feminæ ad orationem accedentes induere debebant, agendum sibi Tertullianus censet. Ad hoc autem incitatum se ait, quod pro diversitate locorum varius esset vestium feminarum usus, ideoque se de huiusmodi argumento scribere velle, quod præcipue, tanquam nullius loci homo, videlicet nulli locorum consuetudini favens, rem æquissime pertractare poterat. Muratorius. You see the mistake this learned editor is fallen into by not attending to the phrase, *nullius loci homines*. *Homo nullius loci* is oppos'd to *sanctissimus Apostolus* in a sense so plain and usual, as seems not to want any examples to illustrate it.

(3) *crinium lenonem operositatem*. In Ambrosiano codice legitur, *crinum lenonem morositatem*. At in eo codice, quo usus est Rigaltius, quique in hæc verba desinit, habetur & *crinium lenonem operositatem*. Quæ lectio mihi libentius probatur. Muratorius.

Cap. XXI. De Virginibus.

Sed (1) *quid* promiscue *observetur* per Ecclesias, quasi incertum, id retractandum est, velarine debeant virgines, an non. Qui enim virginibus indulgent capit is (2) immunitatem, hoc niti videntur, quod Apostolus* non virgines nominatim, sed mulieres designaverit velandas esse; nec sexum, ut diceret *feminas*, sed gradum sexus, dicendo *mulieres*. Nam si sexum nominasset, *feminas* dicendo,

* 1 Cor. 11. 5.

dicendo, absolute definisset de omni muliere (3). *Aut* quum unum gradum sexus nominat, alium tacendo fecernit. Potuit enim, inquiunt, aut & virgines nominare specialiter, aut compendio generaliter feminas.

(1) We must read here, *Sed quod promiscue observatur*. See the beginning of cap. 23. and Tertullian's treatise *de virginibus velandis*, where he writes more fully of this variety in the Churches.

(2) *Capitis immunitatem*. Qui virginibus indulgent capitis nuditatem, atque immunitatem a velamine. Muratorius.

(3) His argument requires that we should point and read this place thus ; — *de omni muliere ; At quum unum, &c.*

Cap. XXII.

Here follows cap. 22. which you have receiv'd ; the first remark upon it, I think, is supported by the foregoing chapter, *qui ita contendunt, &c.*

Cap. XXIII. De genu ponendo.

De genu quoque ponendo varietatem observationis patitur oratio per pauculos quosdam, qui sabbato abstinent genibus. Quæ diffensio quum maxime apud Ecclesias causam dicat, Dominus dabit gratiam suam, ut aut cedant, aut sine aliorum scandalo sententia sua utantur. Nos vero, sicut accepimus, solo die dominico resurrectionis non ab isto tantum, sed omni anxietatis (1) *habitu, & officia* cavere debemus, differentes etiam negotia, ne quem diabolo locum demus. *Tantundem & ipatio Pentecostes*, (2) *quæ eadẽ exultationis solemnitate* dispungimur. Ceterum omni die quis dubitet prosternere se Deo vel prima saltem oratione, qua lucem (3) ingredimur. Jejunii autem & stationibus nulla oratio sine genu, & reliquo humilitatis more celebranda est. Non enim oramus tantum, sed & deprecamur, & satisfacimus Deo Domino nostro. De temporibus orationis nihil omnino præscriptum est, nisi plane omni in tempore, & loco orare.

Cap.

Cap. XXIV. De loco.

Sed quomodo * *omni loco*, quum prohibeamur in publico? Omni, inquit, loco, quem opportunitas, aut etiam necessitas importaret. Non enim contra præceptum reputatur ab Apostolis factum, qui in carcere audientibus custodiis orabant & caneabant Deo (4) *apud Paulum*, qui in navi coram omnibus Eucharistiam fecit.

These chapters stand thus in the Ambrosian MS. and in Muratorius's edition from it; which I have here plac'd together, that the reason of what I am going to propose may more easily appear. I am persuaded you will agree with me that we must alter the division of them, and place chapter 24 thus:

Cap. XXIV. De loco.

De temporibus orationis nihil omnino præscriptum est, nisi plane omni in tempore, & loco orare. Sed quomodo *omni loco*, &c.

(1) *Sed omni anxietatis habitu*. Desiderati hic verbum *abstinere* mihi videtur. Quum genu flectere, & jejunare, mœstitiâ atque pœnitentiâ spirarent, Dominico die, nempe exultationis die, abstinendum ab eo more fuit. Muratorius. This passage is indeed faulty, but I fancy the change of one letter will give us what the Author wrote, thus; *non ab isto tantum, sed omni anxietatis habitu, & OFFICIO, cavere debemus*.

(2) *Quæ eadem exultationis solemnitate dispungimur*. Diximus & in Pentecoste genua non flexisse Christianos. Nescio an legendum: *quæ eadem exultationis solemnitas est, dispungimus*. In lib. de patientia expunxit pro præstitit usurpatum est a Tertulliano; & *disjuncta est* pro absoluta cap. 5. de carne Christi; & *expunget* pro perficiet in lib. de resur. carnis. In lib. etiam adversus Judæos: *Itaque*, ait, *dispungamus ordinem cæptum*, hoc est, *absolvamus*. Igitur *tantundem dispungimus* hoc loco nil aliud significet, quam *præstamus & absolvimus*. Muratorius.

* 1 Tim. 2. 8.

(III)

I am not satisfied either with the emendation, or the sense that is given to it. It seems probable to me that we should read the place in this manner, — *locum demus ; tantundem & spatio Pentecostes, quo eadem exultationis SOLEMNITATE dispungimur. Tantundem* ought not to be join'd with *dispungimur*, but depends upon, and must be referr'd to, the sentence which goes before it. And the Author uses *solemnitate dispungimur* here, as he does de resur. carnis, cap. 56. *mercede disjungi*, and again de exhortatione castitatis cap. 2. *aeternitatis mercede dispungit*.

(3) Read this with an interrogation, *qua lucem ingredimur?*

(4) *Apud Paulum.* Legendum videretur, aut a Paulo. Respicit Act. Apost. cap. 27. v. 35. Muratorius. rectissimè.

Cap. XXV. De tempore.

De tempore vero, non erit otiosa extrinsecus observatio etiam horarum quarundam ; istarum, dico, communium, quæ diei interspatia signant, (1) *tertia, sexta, nona*, quas solenniores in scripturis invenire est. Primus Spiritus Sanctus congregatis discipulis hora tertia infusus est. Petrus, qua die visionem communitatis omnis in illo vasculo expertus est, sexta hora ascenderat orandi gratia in superiora. Idem cum Johanne ad nonam in templum adibat, ubi paralyticum sanitati reformavit (2) *sua*. *Et si* simpliciter se habeant, sine ullius observationis præcepto, bonum tamen sit aliquam constituere præsumptionem, qua & orandi admonitionem (3) *constringat*, & quasi lege ad tale munus extorqueat, a negotiis interdum ; ut, quod Danieli quoque legimus observatum, utique ex Israelis disciplina, ne minus ter die saltem adoremus, debitores Patris, & Filii, & Spiritus Sancti. Exceptis utique legitimis orationibus, quæ sine ulla admonitione debentur ingressu lucis & noctis. Sed & cibum non prius sumere, & lavacrum non prius adire, quam interposita oratione, fideles decet. Priora enim

enim habenda sunt spiritus refrigeria & pabula, quam carnis, & priora cœlestia, quam terrena.

(1) *Tertia, sexta, nona.* The construction will be clear and easy, if we read, *tertiæ, sextæ, nonæ.* Thus our Author *de Jejunii* cap. 10. *Quod etiam suadet Danielis quoque argumentum ter die orantis; utique per aliquarum horarum exceptionem; non aliarum autem quam insigniorum, exinde Apostolicarum, tertiarum, sextarum, nonarum.*

(2) *reformavit suæ. Et si simpliciter.* You will soon perceive that something is wanting in the beginning of this sentence to fix the sense of it; but, I think, the true emendation offers itself by the change of one letter only? — *ubi paralyticum sanitati reformavit. QUÆ ET SI simpliciter se habeant.*

(3) *constringat — extorqueat.* Read, *constringant — extorqueant.*

Cap. XXVI. De fratrum digressu.

Fratrem domum tuam introgressum ne sine oratione dimiseris. (1) *Vidisti, inquit, fratrem, vidisti Dominum tuum: maxime advenam, ne Angelus forte sit. Sed nec ipse a fratribus* (2) *exemtis priora fecerit refrigeria terrena cœlestibus.* Statim enim judicabitur fides tua. Aut quomodo secundum præceptum * *pax huic domui* dices, nisi & eis, qui in domo sunt, (3) *pacem mutuam reddas?*

(1) *Vidisti, inquit, fratrem.* Hæc e sacris scripturis citari videntur: locum vero innuere nescio. Quod patet, respicit ad cap. 13. v. 2. Epist. ad Hebr. *Dein post alia*; at in verbis Tertulliani aliquid fortasse desideratur. Muratorius. I agree with Muratorius that something is here wanting; and the pointing which I now propose, though better than the present one, does not reach the main difficulty; *ne sine oratione dimiseris; (Vidisti — tuum) maxime advenam, &c.*

(2) *EXEMTIS priora FECERIT.* This at first sight appears to be faulty; perhaps the following Emendation will give us both the sense and words of the Author;

* Luc. 10. 5.

Sed nec ipse a fratribus EXCEPTUS priora FECERIS refrigeria terrena cœlestibus.

(3) *pacem mutuam reddas.* See cap. 14. of this treatise.

Cap. XXVII. De subjungendo Psalmo.

Diligētiore in orando subungere in orationibus Alleluia solent, & hoc genus Psalmos, quorum clausulis respondeant, qui simul sunt. Et est optimum utique institutum omne, quod proponendo & honorando Deo competit saturatam orationem velut (1) *optimam* hostiam admoveere.

(1) *OPTIMAM hostiam admoveere.* I make no doubt but we ought to read, *OPIMAM hostiam admoveere.* Tertull. Apologet. cap. 30. *qui ei offero OPIMAM & majorem hostiam, quam ipse mandavit, orationem de carne judica, de anima innocenti, de spiritu sancto profectam.* And de Jejunii cap. 10. *pinguiorem orationem Deo immolat,* as in this place *saturatam orationem.*

Cap. XXVIII.

Hæc est enim hostia spiritalis, quæ pristina sacrificia delevit.* *Quo mihi, inquit, multitudinem sacrificiorum vestrorum? Plenus sum holocaustorum arietum; & adipem agnorum, & sanguinem taurorum & hircorum nolo. Quis enim requisivit ista de manibus vestris? Quæ ergo quæsierit (1) Deus, Evangelium docet. † Veniet hora, inquit, quum veri adoratores adorabunt Patrem in spiritu & veritate. Deus enim spiritus est, & adoratores itaque tales requirunt. Nos sumus veri adoratores, & veri sacerdotes, qui spiritu orantes spiritu sacrificamus orationem Dei propriam, & acceptabilem, quam scilicet requisivit, quam sibi prospexit. Hanc (2) de toto corde devotam, fide pastam, veritate curatam, innocentia integram, castitate mundam, Agape coronatam, cum pompa operum bonorum, inter Psalmos & hymnos deducere ad Dei altare debemus (3), omnia nobis a Deo impetraturam.*

Nº. XVI. VOL. II.

P

(1) Per-

* Isa. 1. 11.

† Joh. 4. 23.

(1) Perhaps it is not necessary to read with an interrogation, *Quæ ergo quæsierit Deus?*

(2) *De toto corde devotam.* Orationi, quam hosti spiritalem appellat, singula tribuit, quæ victimis cœneis conveniebant, nimirum ut de toto corde voveat Deo, ut sit pasta, curata, integra, munda, coronetur Muratorius.

(3) *omnia nobis a Deo impetraturam.* Cum superioribus conjungenda erant hæc verba. Nempe orationem hosti spiritalem deducere ad Dei altare debemus omnia nobis a Deo impetraturam. Muratorius. I have accordingly added these words to this chapter, which were the beginning of that which follows, in the Muratorian and his edition.

Cap. ultimum. De vi & (1) *affectu* orationis.

Quid enim orationi de spiritu & veritate venienti *negavit* Deus, qui eam exigit? Legimus, & audimus & credimus, quanta documenta efficaciarum ejus. Vnde quidem oratio, & ab ignibus, & a bestiis, & ab iniquis liberabat, & tamen (3) non a Christo acceperat suam (4). Ceterum quanto amplius *oratur* oratio Christianorum, non roris Angelum in mediis ignibus sufficit nec ora leonibus obstruit, nec esurientibus rusticorum prandium transfert, *nullum* sensum passionis delegat gratiam avertit; sed patientes, & sentientes, & dolentes sufferentia instruit, virtute ampliat *gratiam*, ut fides quid a Domino consequatur, intelligens quid Dei nomine patiatur. Sed & retro oratio plagas iungit, fundebat hostium exercitus, imbrum utilia prohibebat. Nunc vero oratio justitiarum omnem iram avertit, pro inimicis excubat, pro persequentibus multiplicat. (5) Mirum si aquas cœlestes extorquere non quæ potuit & ignes impetrare? Sola est oratio, qua Deus vincit. Sed Christus eam nihil mali *novit* cavari. Omnem illi virtutem de bono contulit. Ita nihil novit, nisi defunctorum animas de ipso mortis carcere vocare, debiles reformare, ægros remedi-

Dæ

Dæmoniacos expiare, claustra carceris aperire, vincula innocentium solvere. Eadem diluit delicta, tentationes repellit, persecutiones extinguit, pusillanimos consolatur, magnanimos oblectat, peregrinantes deducit, fluctus mitigat, latrones obstupescit, alit pauperes, regit divites, lapsos erigit, cadentes suspendit, stantes continet. Oratio murus est fidei, arma & tela nostra adversus hominem, qui nos undique observat. Itaque nunquam inermes incedamus. Die stationis, nocte vigiliæ meminerimus. Sub armis orationis signum nostri imperatoris custodiamus. Tubam angeli expectemus. (7) Orantes orant etiam angeli omnes. Orat omnis creatura. Orant pecudes & feræ, & genua declinant, & egredientes de stabulis ac speluncis, ad cælum non (8) otiosi ore suspiciunt, (9) vibrantes spiritu suo movere. Sed & aves (10) *nunc* exurgentes eriguntur ad cælum, & alarum crucem pro manibus extendunt, & dicunt aliquid, quod oratio videatur. Quid ergo amplius de officio orationis? Etiam ipse Dominus oravit, cui sit honor & virtus in secula seculorum.

(1) *Et affectu*. Scribendum reor *effectu*, ita enim quæ sequuntur persuadent. Muratorius.

(2) *NEGAVIT Deus*. I think we shou'd read it, *NEGAVIT Deus*.

(3) *non a Christo acceperat formam*. In the first chapter *de Oratione*, *Iesus Christus Dominus noster*, nobis discipulis novi Testamenti novam orationis formam determinavit.

(4) *ceterum quanto amplius, &c.* Legendum arbitror, *Non roris angelum duntaxat, &c. sed etiam patientes, &c.* ut sit sensus: Non ea tantum Christianorum precibus miracula impetrantur, quæ synagoga impetravit; sed alia etiam majora, quum longe majus prodigium sit patienter ferre tormenta, quæ sentiuntur, quam a tormentis liberari. Cui interpretationi consentire videntur tum superiora, tum subsequenter verba & exempla. Ut cumque tamen e vitioso codice conjicere possimus, certum est a Tertulliano eximia commemorari prodigia,

quæ per Christianos orantes e cœlo impetrabantur. Muratorius. This indeed seems to be the sense of this place, though I can by no means approve of his emendation of it: I will transcribe the whole as I think it probable it ought to be read; *Ceterum quanto amplius oratio Christianorum? Non roris angelum in mediis ignibus sistit, nec ora leonibus obstruit, nec esurientibus rusticorum prandium transfert, NEC ULLUM sensum passionis delegatâ gratiâ avertit; sed patientes, & sentientes, & dolentes sufferentia instruit, virtute ampliat, ut sciat fides, &c.* You see I strike out *oratur*; compare the end of this chapter; *Quid ergo amplius de officio orationis? Gratiam* can admit of no sense or construction, as it now stands.

(5) *Mirum si aquas.* I shou'd like it better thus, *et mirum si aquas.*

(6) *nihil mali NOVIT operari.* And here too I wou'd read, *nihil mali VOLUIT operari.*

(7) *Tubam Angeli expectemus.* ORANTES orant. There is nothing wrong here but the points; place them thus, *Tubam Angeli expectemus ORANTES. Orant, &c.*

(8) *non OTIOSI ore.* Scribendum est *non otioso, aut non otiosæ.* Muratorius. I think the first the true reading.

(9) *vibrantes spiritu suo movere.* Siquidem ita scripserit Tertullianus, hoc verbum explicarem hac ratione: conantes spiritu suo ora ad laudandum Deum, atque orandum movere. Muratorius. These words are certainly corrupt, and afford no sense in this place; which I hope you will clear up and restore.

(10) *Sed & aves NUNC, &c.* What follows I think we may venture to correct thus; *sed & aves, cum urgentes eriguntur ad cælum, & alarum crucem pro manibus extendunt, dicunt aliquid, &c.* This puts me in mind of a passage in this piece *de Oratione*, cap. 11. *Nos vero non attollimus tantum, (sc. manus) sed etiam exponimus e Dominica passione MODULATUM, & orantes confitemur Christo.* Upon which Muratorius thus writes; *Ea verba e Dominica passione modulatum aliam desiderare vocem*

vocem mihi videntur, cujusmodi esset *capientes, habentes*, aut quid simile, ut sit sensus: nos vero non attolimus tantum, sed etiam expandimus manus, *modulatum*, hoc est, *mensuram*, e Domini cruce capientes, ubi nos ille docuit manus expandere. We may more easily restore it, either as it occur'd to me immediately upon reading, *e dominica passione MODULATAS*, or as I find Pamelius read it, *e Dominica passione MODULANTES*, &c.

LET me add a conjecture or two upon the former part of this Treatise which is publish'd in the common editions;

Cap. 1. It begins thus; *Dei spiritus, & Dei sermo, & Dei ratio, sermo rationis, & ratio sermonis, & spiritus UTRUMQUE Jesus Christus*, &c. I am persuaded from Tertullian's manner of expressing himself upon this subject, that he wrote here, *& spiritus UTRIVSQUE, Jesus Christus*, &c.

Cap. 1. *Sic igitur oratio a Christo CONSTITUTA ex tribus constituta est.* It was probably, *sic igitur oratio a Christo INSTITUTA*, &c. so before, *Jesus Christus, — novam orationis formam determinavit.*

Cap. 1. *Quod etsi proinde pertineat ad fidem & modestiam fidei*, &c. If the reader compares this with what occurs a few lines before, I believe he will see reason to read with me; *ad fidem HOMINIS & modestiam fidei*, &c. *Consideremus itaque — in primis de præcepto secrete adorandi: quo & FIDEM HOMINIS exigebat, — & modestiam fidei desiderabat.*

Cap. 3. *Non quod deceat homines bene Deo optare, quasi sit & ALIUS de quo ei possit optari.* Here Muratorius's edition seems better, *quasi sit & ALIUD, de quo*, &c. which must be corrected in what follows, *& officium futuræ claritatis EDIXIMUS.* Read *EDISCIMUS*, with the former editions.

Cap. 3. *Ut & huic præcepto pareamus, ORANDO pro omnibus.* I wou'd read *huic præcepto pareamus, ORANDI pro omnibus.* See Mat. 5. 44. and above cap. 1. *de præcepto secrete ADORANDI.* Cap.

Cap. 6. *Quærite prius regnum, & tunc vobis etiam hæc adjicientur.* See Matt. 6. 33. and read, *regnum DEI, & tunc &c.*

Cap. 6. *Christus enim panis noster est, quia vita Christus, & VITA panis.* * *Ego sum, inquit, panis vitæ.* I suppose it shou'd be, & *VITÆ panis.* So Cyprian *de Oratione Dominica*; nam panis vitæ Christus est, & panis hic omnium non est, sed noster est.

Cap. 6. *Cui rei parabolam quoque accommodavit illius hominis, qui provenientibus fructibus ampliationem horreorum & longæ securitatis spatia COGITAVIT, is ipsa nocte moritur.* I suppose the author wrote, *longæ securitatis spatia COGITANS, ipsa nocte moritur.* Let us again compare Cyprian with his master in the same book *de Oratione Dominica*; unde & divitem stultum seculares copias cogitantem, & se exuberantium fructuum largitate jactantem redarguit Deus dicens: *Stulte hac nocte expositur anima tua; quæ ergo parasti cujus erunt? Lætabatur stultus in fructibus ipsa nocte moriturus, & cui vita jam deerat, victus abundantiam cogitabat.*

Cap. 10. *Accidentium jus est desideriorum, jus est SUPERFLUENDI extrinsecus petitiones.* So Muratorius; but we must read with the former editions, *jus est SUPERSTRUENDI.*

Cap. 10. *Quid est enim ad pacem Dei RECEDERE sine pace? RECEDERE;* pro reverti hanc vocem usurpassè videntur Sallustius, atque Horatius. Quum tamen dubium sensum habeant istorum exempla, & *secedere* etiam significent, vellem liceret mihi per Tertullianum hoc in loco scribere non *recedere*, sed *accedere*. Muratorius. There seems to me no doubt but it should be, *ad pacem Dei ACCEDERE*: and we may see at cap. 14. in what manner Tertullian uses the word *recedere*; *Quale sacrificium est, a quo sine pace RECEDITUR?*

Cap. 10. *Tum ne in via orationis constituti ad patrem cum ira incedamus.* But I must transcribe the whole sentence, and I will do it as I think it ought to be pointed

* Joh. 6. 35.

pointed and read ; * *Nam & Joseph dimittens fratres suos ad perducendum patrem : † Et ne, inquit, irascamini in via : nos scilicet monuit, (aliás enim via cognominatur disciplina nostra) ne in via orationis constituti, ad patrem cum ira intedamus.*



SINCE the Gentleman is pleas'd to recommend to me the correcting of that faulty passage in Tertullian *cap. ult. (9) p. 115*, I must use my endeavour to set it to rights. I read it thus ;

Orat omnis creatura : orant pecudes & ferae, & genua declinant, & egredientes de stabulis ac speluncis, ad cælum non otioso ore suspiciunt, vibrantes spiritum suo more.

That is, even the flocks and herds and wild beasts pray: when they come out of their resting places, and dens, they look up to heaven, not in silence, but each breathes out and utters such sounds as nature has given him. The bleating of sheep, the lowing of oxen, the voices of wild beasts and of birds, are prayers to the Parent of all, who provides for the lions that roar to him for prey, and feeds the young ravens that call upon him. *Vibrare spiritum* is strongly to emit the breath, as creatures do when they cry and make a noise. Prudentius says of the *Λόγος*, *Apoth. 49. Hoc Verbum est, quod vibratum Patris ore benigno Sumfit virgineo fragilem de corpore formam.*

A little before this Tertullian says : *Oratio murus est fidei, arma & tela nostra adversus hominem, qui nos undique observat.*

Who may this homo be qui nos undique observat ? Undoubtedly, the devil. Read *hætem*.

Lower (10) *Sed & aves nunc exsurgentes eriguntur ad cælum, — & dicunt, &c.*

For *nunc* perhaps it should be *hinc*, and then there will be no occasion to strike out *et*.

Above

* Gen. 45. 24.

† Act. 9. 2.

Above (4) *Ceterum quanto amplius oratur oratio Christianorum.*—

The Gentleman strikes out *oratur*. That seems to be too violent a remedy. I believe he will approve of this emendation; *Ceterum quanto* (or *quantum*) *amplius operatur oratio Christianorum*? As afterwards, *Christus eam nihil mali novit (vult) operari*.

Above (2) *negavit* is wrong. It should be either *negabit* as the Gentleman reads, or *negavit*, *negaverit*.

Then follows; *legimus & audimus & credimus, quanta documenta efficaciae ejus*.

The place is not to be found fault with; but I am inclin'd to think it might be *cernimus*.

Cap. 20. (1) *effecit*. This reading seems as good as *efficit*.



[Communicated to me.]

C I C E R O

D E L E G I B U S.

L. I. C. 4.

 T T. *Nos vero: & HAC quidem ADIRE, si placet, per ripam & umbram*. Some of the MSS. mention'd by Dr. Davies have *hæc*; and one MS. together with an old edition, has *ad rem*, I wou'd therefore read *& HÆC* (sc. *spatia*) *quidem ADIREM, si placet, &c.*

Cap. 7.

Nec vero ferent, si audierint, te primum caput LIBRI optimi prodidisse; in quo scripsit, NIHIL CURARE DEUM NEC SUI NEC ALIENI.

Dr. Davies observes very rightly, that in this reading *scripsit* has no nominative case: he reads therefore *scribitur*.

scribitur. But I think that *Aldus*, whom he mentions, has given us the true reading, *ut primum caput viri optimi* &c: where *primum caput* signifies not *Epicurus's first head*, as the Dr. seems to imagine; but the *first chapter* of one of his Treatises: and then *ille* (sc. *vir optimus*) will be the nominative case to *scripsit*. Cicero speaks after the same manner in his *Lucullus*, *Ita nobis tacentibus ex uno Epicuri capite, altero vestro, perceptio & comprehensio tollitur*.

Cap. 9.

Ipsum autem hominem eadem Natura non solum celeritate mentis ornavit, sed & sensus tanquam satellites adtribuit ac nuntios; & rerum plurimarum obscuras ET NECESSARIAS intelligentias ENUDAVIT, quasi fundamenta quædam scientiæ. This passage is a very difficult one: but *Lambin*, after *Auratus*, has gone a great way in clearing it. He reads *inchoavit* instead of *enudavit*; and this is certainly the right reading, for in the next ch. Cicero plainly refers to this reading in these words, *quæ in animis imprimuntur (de quibus ante dixi) INCHOATÆ INTELLIGENTIÆ, similiter in omnibus imprimuntur*; and so in c. 16. *communis INTELLIGENTIA nobis notas res efficit eas, quas in animis nostris INCHOAVIT*; (for thus the place ought to be read, as I shall shew by and by): But still the passage wants assistance: The words *& necessarias* have no good sense here, I think. The old Editions have *nec satis intelligentias*, and *Victorius* has *nec satis * intelligentias*, from whence it appears that a word is dropt. Some Editors turn'd *nec satis* into *necessarias*, others read *nec satis apertas*, Dr. *Davies* *quasi adumbratas*: but I think that the word *enodatas* is to be inserted: and then the passage will run thus, *obscuras nec satis ENODATAS intelligentias INCHOAVIT, &c.* The words *enodatae intelligentiæ* signify *Innate Ideas*, such as lie in the mind not unty'd and unfolded, till the use of Reason brings them forth and sets them in order. I remember that Cicero in his *Topics* c. 7. speaking of a *Notion* or *Idea*, says it is *insita & ante*

Nº XVI. VOL. II. Q per-

percepta cujusque formæ cognitio, ENODATIONIS indigen-
This confirms my Emendation.

Cap. 12.

Atque hoc in omni hac disputatione sic intelligi volo, quod dicam NATURAM esse. Manutius thought that the four last words were an Interpolation: and Lambin observing that something was wanting chose to read *JUS ID, quod dico, naturam esse*: I think that we ought to read *sic intelligi volo, jus quod dicam naturâ esse*, i. e. that the Law which I am speaking of, is the Law of Nature, or what arises from Nature: So Cicero speaks in c. 13. *nisi separatim hoc ipsum, naturâ esse jus, disputarint.* and c. 15. *Ita fit ut nulla sit omnino Justitia, si non NATURA est* &c.

Ibid.

Quod si, quomodo est NATURA, sic judicio homines humani (ut ait Poeta) nihil à se alienum putarent, &c. I would read, *quomodo est naturâ, sc. nihil humani à nobis alienum.* The sense is, *If, as we are Naturally interested in one another, we would let our Judgment follow the course of Nature, and think the same thing,* &c.

Cap. 14.

Itaque pœnas luunt non tam judiciis (quæ quondam nusquam erant——falsa sunt) UT eos AGITANT INSECTANTURQUE Furia &c. All the MSS and old Editions have *agitant insectenturque*. Turnebus first introduced the other reading; but he mistook the sense of the passage, which should run thus, *Itaque pœnas luunt, (non tam judiciis, quæ quondam nusquam erant——falsa sunt), ut eos agitant insectenturque Furia &c.* Where *ut* is the same as *ita ut*, a thing very common in Cicero, and usually follow'd by the Subjunctive Mood.

Cap. 16.

*Nam & communis intelligentia nobis notas res efficit, EAR-
QUE in animis nostris inchoavit, ut honesta in virtute po-
nantur;*

nantur, in vitiis turpia. Dr. Davies among other alterations of this corrupted passage reads *inchoat* upon the Authority of three of his MSS: But three others of them have *inchoavit*; and therefore I would rather amend the place thus, *nam & communis intelligentia nobis notas res efficit EAS, QUAS in animis nostris inchoavit* (sc: natura), *ut honesta &c.* The Origin of Innate Ideas is always in this book ascrib'd to *Natura*, never to *Intelligentia*: and therefore tho' it is usual to have the Verb agreeing with the last Nominative Case, yet I believe that *Cicero* intended we should supply *natura* from the preceding sentence as the Nominative Case to *inchoavit* here.

Cap. 17.

Nos ingenia juvenum NON ITEM AD INGENIA: NATURA virtutes & vitia, quæ existunt ab ingeniis, judicabuntur? This corrupted Passage ought thus (I think) to be amended, *Nos ingenia juvenum naturâ JUDICAMUS: NON ITEM virtutes & vitia, quæ existunt ab ingeniis, judicabuntur?* In this reading I have left out the words *ad ingenia*, and have inserted *judicamus* by the authority of three MSS; and have chang'd the places of the words *naturâ* and *non item*: and now the sense of *Cicero* is pretty easily seen, which is this, *We follow nature, when we judge of the dispositions of young men, and shall not we judge of the virtues and vices, which flow from those dispositions by the same?*

A

[Communicated to me.]

Remarks on a passage in the Roman History of Catrou and Rouillé, relating to the moveable Towers of the Ancients.

CATROU and Rouillé speaking of the moveable towers which were used by the Romans in their sieges, say that according to Vitruvius the smallest

of those towers ought to have been at least 60 cubits high and 17 broad. They add, *La maniere de cet ancien Ingenieur étoit d'élever la tour en, etressissant, de sorte que le haut n'eut de largeur que la cinquieme partie de l'empatement.* Vol. V. p. 35. Which is thus translated by Mr. Bunchy; *It was this old Engineer's custom to narrow the tower as it rose in height, so that the top was but one fifth as big as the base.* Vol. II. p. 190. note 24.

This account seems to be taken from Perrault's French translation of Vitruvius; where they are thus described; *Il dit que la plus petite tour qui se fasse ne doit pas avoir moins de soixante coudées de hauteur Et dix-sept de largeur, Et qu'il faut qu'elle aille en etressissant, de sorte que le haut n'ait de largeur que la cinquieme partie de l'empatement.*

I believe Perrault has mistaken the sense of Vitruvius; besides it is not natural to suppose that they narrowed or diminished them so much at the top as to reduce them to only one fifth of the bottom, which would be much too narrow for the purposes for which they were intended, reducing the top to three cubits and two fifths which is not above $5\frac{1}{2}$ f. square, which would be too small to contain the number of men they generally placed there, and is likewise contrary to all the schemes we have of these towers. I am of opinion the passage in Vitruvius will bear a translation much more agreeable both to the nature and end of these towers, and likewise answer the schemes and ideas we have generally had of them. In the edition I make use of, which is that of Elzevir 1649, p. 231; the passage is thus, *Turrem autem minimam ait oportere fieri minus altam cubitorum 60, latitudinem 17, contracturam autem summam imæ partis quintam.* Which, I conceive will bear the following translation, *He says that the least tower ought not to be made less than 60 cubits high and 17 broad, and that the narrowing or diminishing at the top should be a one fifth of the lower part; which narrowing or diminishing of one fifth would leave four fifths at the top, and not, as these authors have translated*

ted it, *one fifth*; for there ought to be but one fifth taken away.

This is confirmed by the quotation from Athenæus which is in the note in the bottom of the same page, Τὸν μὲν ὕψος πύργου τὸν ἐλάχιστον φησὶ δ᾽ αὖ γενέσθαι τὸ ὕψος πηχῶν ξ, τὸ δὲ πλατὺς ἔχοντα πήχας ιζ. συναγωγὴν δὲ τῷ πλατὺς εἰς τὸ αὐτὸ τὸ πᾶν πῶς μέρος. *contra dictum autem latitudinis in summa parte, quintam, scilicet imæ partis*; which is to the same effect as the English translation above given from the Latin of Vitruvius.

F.

WITHOUT pretending to condemn this Gentleman's interpretation of Vitruvius, I shall propose my opinion, and leave it to the reader.

Vitruvius says that the *contractura summa* was *imæ partis quinta*, that is, as I am inclin'd to think, the area at the top was one fifth of the area at the base.

The tower was square: the side of the area at the base was 17 cubits. 17 multiplied by 17 gives 289 square cubits, which was the area at the base. The area at the top was one fifth of 289, that is 57 $\frac{4}{5}$ square cubits, the square root of which, $\sqrt{57\frac{4}{5}}$ was the side of the area at the top.

The tower we are speaking of was 60 cubits high, it was divided into ten lofts or stories. The highest (tenth) story then was a square, the side of whose area was more than 7 $\frac{4}{5}$ cubits.

Perhaps the builders of these towers did not stand upon Arithmetical or Geometrical niceties in their proportions, and we may conjecture, that the area at the top was near one fifth of the area at the bottom, and that it was call'd one fifth by a round number.

That the reader who has a mind to examine this matter, may not want proper helps, I shall subjoin what the ancient writers have said about it,

Dyades

Dyades * quoted by Athenæus de Macchimis publish'd by Boivin and La Hire Par. Fol. 1693. Κρεῖττον σκευὴ Δυάδης] Τὸν μὲν ὕψος πύργου τὸ ἐλάχιστον φησὶ δαῖν γενέσθαι πέντε τὸ ὑψὺς ἐξήκοντα· τὸ δὲ πλάτος ἔχοντα πέντε ἰσὺς καὶ ἑκατὸν συναγωγὴν δὲ τὴν πλάτους, αἷς τὸ ἄνω τὸ πρυμνίον μέτρον. τῶν δὲ σκελῶν τὴν πύργου τὰ πλάτη ἔχειν ἑκάστην μὲν τριτάτω λαυσα, ἄνωθεν δὲ ἐπὶ δακτύλῳ, ἐγένετο δὲ αὐτῇ ὁ πρυμνίον δεκάτερος περιπύρου ὕψος ἑκάστου χωρίου. [Marg. ἐξήκοντα.] ὁ δὲ μέγιστος αὐτῶν πύργος τὸ μῆκος ἔχειν πέντε ἑκατὸν ἑκατοῖς, τὸ δὲ πλάτος ἔχειν πέντε ἑκατοῖς τρεῖς ἡμισυ, τὴν δὲ συναγωγὴν, ἢ ὅταν τὸ πρυμνίον ἐλάβανεν αἷς τὰ ἄνω μέρη, τῶν δὲ σκελῶν τὰ πλάτη ποδῶν, ἢ ἑκάστην τετραγώνῳ αἷς ἐξ δακτύλου τὸ πᾶν συναγόμενα ἐπὶ τὰ ἄνω.

This passage is thus translated by Vitruvius; *Turtem autem minimam ais oportere fieri ne minus altam cubitorum LX, latitudinem XVII. contraeturam autem summam imo partis quintam. Arceſtaria in turris imo dodrantalia, in summo semipedalia. Fieri enim ait oportere eam turrem tabulatorum decem, singulis partibus in ea fenestratis. Majorem vero turrem altam cubitorum CXX, latam cubitorum XXIII S. ⚙ contraeturam item summam quinta parte ⚙ arceſtaria pedalia in imo, in summo semipedalia.*

Heron, translated by Barocius, c. XIII.

Diades, & Charias — eas, quæ rotis feruntur, turres ligneas adinvenerunt: atque minores quidem earum sexaginta cubitorum quoad altitudinem faciebant: basim autem quadrabant, unumquodque latus, tum longitudinis; tum latitudinis decem & septem cubitorum ponentes: decem testis præditas ipsas facientes: in supremo vero testo cumulum æquiquadrangulum intercludentes, secundum proportionem quintæ partis basis areæ, seu spatii, quod a quatuor lateribus circumquaque

* Dyades, Δυάδης. Some Greek MSS have Διδάδης, and so in Vitruvius, Diades.

cumquaque terminatur, quemadmodum consequenter perspicuum erit.

The words συναγωγή τῷ πλατῆς favour the Gentleman's exposition. The passage of Heron confirms my opinion. But has Barocius given us a just translation of Heron? I can say nothing to that, not having the original to consult.



C I C E R O

DE NAT. DEOR. II. 42.

BOOTI

— *subter præcordia fixa videtur*

Stella micans radiis, Arcturus nomine claro.

The meaning of *nomine claro* (if it be the true reading) seems to be this, that this star in Bootes for its brightness has the privilege and honour of having a name of its own, by which it is distinguished from the *stellarum vulgus*, *sine nomine*, as Manilius calls the lesser stars, and that this star, by name Arcturus, is very considerable, its rising and setting being remarkable on many accounts. This we may suppose to be the reason why Cicero uses the expression *nomine claro*: yet if any MS confirm'd the conjecture, I should not dislike *lumine claro*, which I propos'd pag. 77.

Astronomers are not agreed whereabouts in Bootes Arcturus is plac'd, ὑπὸ ζώνης says Aratus, ἐν μέσῃ ζώνῃ Theon, in Zona Hyginus, ἀνὰ μέσον τῶν σκελῶν Proclus and Geminus, ἀνὰ μέσον τῶν γονάτων Eratosthenes. See Hyginus Poet. Astr. p. 421. and Mun-ker's

ker's note. Αὐτὸς Ἀρκετῶν, *ipse Arcturus* in Aratus may perhaps be thought to favour *nomine claro*.



[Communicated to me.]

*A Conjecture on a passage in EUSEBIUS cited
out of ZOROASTRES.*

Euseb. *Præp. Evang. Lib. I. pag. 42.*

KΑὐτὸς Ζωροάστρης ὁ Μάγος ἐν τῇ ἱερᾷ συναγωγῇ τῶν Περσικῶν φησὶ κατὰ λέξιν. “Ὁ
 “ὅς Θεός ἐστι κεφαλὴν ἔχων ἰσρακός [read κτιστὴς ὁ μέ-
 “γας] ἔτος ἐστὶν ὁ πρῶτος, ἀφθαρτός, αἰδίδις, ἀγέ-
 “νητος, ἀμείβετος, ἀνομιότατος, ἡνίοχος πάντων
 “καλῶ, ἀδωροδόκητος, ἀγαθῶν ἀγαθώτατος, φε-
 “νίμων φρονιμώτατος· ἐστὶ δὲ καὶ πατὴρ εὐνομίας καὶ
 “δικαιοσύνης, αὐτοδίδακτος φυσικός, καὶ τέλειος, καὶ
 “σοφός, καὶ ἱερὸς φυσικῶς μόνος εὐρετής.” Ταῦτα δ’ αὐ-
 “τὰ καὶ Ὀστάνης φησὶ περὶ αὐτοῦ ἐν τῇ ἐπιγραφομένῃ
 ὀκτατεύχῳ, i. e. Zoroastres also the Magus in his
 sacred collection *relating to the religion* of the Persians,
 has these words. “God has the head of an hawk [I
 “*translate from the Persick* God is the great Creator]
 “he is the first, incorruptible, eternal, unbegotten,
 “without parts, most incomparable, [beyond com-
 “pare] the bestower of every thing that is good, not
 “to be bribed, the best of the good, the wisest of the
 “wise, he is also the father of good laws and righte-
 “ousness, self-taught, natural, [i. e. whose existence
 “is natural or necessary] and perfect, and wise, and
 “he alone found out *and establish’d* the sacred laws of
 “nature.” Ostanes also says the same things concern-
 ing God in what is call’d the Ostateuch.

Here

Here is a full and very remarkable enumeration of the attributes of God, and if you leave out κεφαλὴν ἔχων ἰερεῖα is intirely consistent, and wou'd not be unworthy of a Christian: which passage agrees not at all with the context, and looks more like an Egyptian hieroglyphic, than the words of the Persian law-giver Zoroastres. I suppose that instead of *bazi sar* the head of an hawk, Zoroastres wrote *bari sar* the great creator: which is a very small alteration, and makes good sense.

These books seem to have been translated from the Persic in the time of Ptolemy Philadelphus, when he furnish'd his library with original books, and with the translations of them from all parts of the world: and if they were translated by an Egyptian, which is very probable, he might be fond enough of finding an hieroglyphic in the works of Zoroastres: which prejudice, how absurd soever it may appear to us, wou'd easily betray him into such a mistake, especially if only one letter were ill written.

This citation is a specimen of what might be expected from the books of Zoroastres were they now extant, which wou'd be well worth inquiring after were there any prospect of recovering them. The Persees pretend that their Zerdusht, whose books they have in 21 or 23 volumes, was the same person. Two of these volumes, the Zendavesta or liturgy, and a comment upon it, are in the king's library among Dr. Hyde's MSS. in the old Persic character. I wish some one well versed in the Persic wou'd undertake the translation of them: that we might the better judge, whether these books be not part of the Persian collection mentioned by Eusebius? Or how far they may in length of time have been corrupted? Or whether they are not entirely spurious? The Zendavesta is a small book, very fairly written, and might easily be transcribed into the modern Persic character.

S. B.
Com-



[Communicated to me.]

V I R G I L.

IN the 1 vol. of these observations, p. 113. an alteration of the following passage of *Virgil* was laid before the public.

*Invidia infelix furias, amnemque severum
Cocyti metuet, tortosque Ixionis ANGUES
Inmanemque rotam, Et non exsuperabile saxum.*

Now because no mythologer, poet or scholiast, or other writer, mentioned snakes as part of Ixion's punishment, but only a *moving wheel*; the author made no doubt but *orbes* ought to be restored from the Roman Code, as preferable to *angues*.

— TORTOSQUE *Ixionis* ORBES,
Inmanemque ROTAM.

To this some objections have been made, which I now propose to consider.

It is a rule, saith the Gentleman, when MSS. differ to prefer a recondite and less usual reading to a more obvious one. And this rule must then be allow'd very good, when a large number of MSS. are on the side of the former against one, and no more.

I answer, that to lay this restraint upon the rule is to beg the question. For the point to be made out by him is that 50 MSS. are *always*, or generally, *at least* in the case before us better than one; which he attempts by laying down a rule that *supposes* them to be so; and by this engine or critical mill destroys at once the finest emendations that ever were made. The incomparable Gronovius in his notes on Seneca's tragedies
prefers

prefers the reading of one Code to forty almost every where; and for unanswerable reasons. The present Texts of Tertullian, Sallust, Herodotus, Florus, and Plautus depend chiefly on single MSS. We don't find the restorers of these books telling noses while they introduce new readings: they all say, *est turba semper argumentum pessimi*. The truth is, a great many particulars are to be considered in things of this nature besides antiquity and number, which need not here be mentioned. I make therefore no scruple of setting aside a Canon which never was admitted, which was made only to serve a turn, and tends to make this branch of learning altogether mechanical.

The Gentleman alledges Virgil here intended two *distinct* punishments, or two distinct *parts* of the same torture; and that this *appears* from the *shortness* of the narration. But this again unfortunately is the question. We want to know whether the Poet intended to express *one* punishment or more; and it lies on the Gentleman to prove the latter. Well: it appears from the *shortness* of the narration. I should rather imagine, that in so short a narration Virgil should mention but *one* torment, though there had been *really two*. Besides, in a much *shorter* passage he expresses a *single* punishment in just as many words.

Atque Ixionii vento rota constitit orbis.

And it will appear by the authorities hereafter to be produc'd, that no writer whatever speaks either of two punishments of Ixion, or of two parts of the *same* punishment, *Servius* only excepted; who in all probability has been here interpolated, and corrected by the greater number of MSS. Besides, supposing snakes used for cords and binding a criminal to the wheel; (which is utterly unsupported by Mythology and poetical language) yet what writers before the Gentleman and partners were ever yet so weak as to make them *parts* of the punishment?

He proceeds, tho' *orbis* be *volutus* and *rafa* the *machina* it self, yet making use but of one and the same punishment, and the *bendiadis* and *tautology* nevertheless subsisting, we cannot in so short a narration admit them both.

Here I remark in the first place that he does not so much as spell his pretended figure right, which ought to be written *bendiadys*, or rather, ἐν διαδ δύο, ἐν διαδ δυοῖν. Nor secondly, which is much worse, does he understand the nature of it; but perpetually confounds it with what is certainly no figure at all, *tautology*: whereas every school-boy knows, that in this form of speech used often by Orators and Historians as well as Poets, two substantives are only put instead of a substantive and an adjective, as *pateris & auro* for *pateris aureis*. In the place then before us, there is nothing either like *paraphrase*, or *tautology*. And to call them the same as the Gentleman does, is contrary to all rhetoric. This cuts the very Sinews of his objection, and therefore I dismiss it.

Again he urges, *the Gentleman might spare the pomp of sixteen testimonies (and yet he very formally adds a seventeenth) to prove, what every one would have granted him, that Ixion was fastned to a wheel, which was perpetually in motion.*

I reply: the Author of the emendation had two distinct views in producing so many vouchers. The first was to shew that *snakes* were *never* mention'd in Ixion's punishment. The second was to make it highly probable that as Virgil followed the Greek Poets, so the Latin Poets imitated him in this very passage. Foreseeing this stale and trifling objection, he suppress'd (for which he was to blame) a great part of his evidence, which shall now be added. *Sophocles* Philoct. 697.

Δόφ μὲν ἐξήκυσ', ὅπῃ δ' ἔμελλα

Τὸν πελάται λείπειν

Ἰόνι τῷ Διός, Ἰξίωνα ΚΑΤ' ΑΜΠΙΚΑ

ΔΡΟΜΑΔΑ ΔΕΣΜΙΟΝ, ὡς

Ἐλαβ' ὁ παγκρατὴς Κρόνος.

Euripides Herc. Fur. 1297.

ὃ τὸν ΑΡΜΑΤΗΛΑΤΗΝ

Ἰξίον ἐν ΔΕΣΜΟΙΣΙΝ ἐκμυμήσμαι.

And in *Plutarch de audiendis poetis*, Ὡς περ ὁ Εὐ-
ριπίδης ἐιπᾶν λέγειται πρὸς τὸν Ἰξίονα λοιδορῶντα
ὡς ἀσεβῆ ἢ μιᾶρον, ὃ μὲν τοι πρότερον αὐτὸν ἐκ τῆς
Σκηνῆς ἐξήγαγον ἢ τῷ ΤΡΟΧΩ, ΠΡΟΣΗΛΩΣΑΙ, *quam*
rotæ adfigerem. Every body knows that Virgil follows
Pindar, Apollonius, Euripides, and Sophocles fre-
quently; and that none of the Latin poets ever recede
from known Mythology; and therefore it is highly
probable that Virgil left *orbes* and not *angues*. It is
also plain that Virgil was a text to the succeeding
poets, as the ancients were to him. They all make
use of his figures, diction, and numbers, and I think
some of them allude to the place in dispute.

Propertius III. III. 64.

Num rota, num scopuli, num fitis inter aquas?

Ovidii Ibis 176.

Quique agitur rapidæ vinctus ab orbe rotæ.

Metam. IX. 123.

——— *at orbes*

Concubitus vetitos poterant inhibere paterni.

They are the words of Hercules to Nessus the son of
Ixion.

Seneca Herc. Fur. 750.

Rapitur volucris tortus Ixion rota.

Thyest. I. 1.

——— *Sisyphi numquid lapis*

Gestandus humeris lubricus nostris venit?

Aut membra celeri differens cursu, rota?

Aut pœna Tityi?

Med.

Med. 744.

Rota resistat membra torquens, tangat Ixion humum.

And. 1011.

———— *Membra quis præbet rotæ.*

MS. Flor. *queritur.* Heinsius reads,

———— *Membra quis teritur rota.*

Herc. Oct. 945.

*Merui manus præbere turbinibus tuis,
Quæcumque regem Thessalum torques rota.*

Again, 1068.

*Hæsit non stabilis rota
Vixto languida turbine.*

The Author of Octav. 622.

———— *Tantali vincat flum*

Ixionisque membra rapientem rotam.

Agamemn. 15.

*Ubi ille celeri corpus evinctus rotæ
In se refertur.*

They who are versed in Seneca know that his diction is very much Virgilian; and that he rarely loses sight of his great pattern for a page together even in his prose writings. *Epist.* xxiv.

———— *nec Ixionem rota volvi, nec saxum humero Staphybi trudi, &c.*

Apocol. *Aliquando Ixionis miseri rotam sufflaminandum.*

Statius, who parodes Virgil more than even Seneca himself, *Theb.* VIII. 51:

———— *cur autem avidis Ixiona frango*

Vorticibus.

Claudian Rapt. P. II. 335.

Non rota suspensum præceps Ixiona torquet.

And

And (which by the way shows the skill of the learned Mr. Markland) in Ruf. II. 508.

~~-----~~ *dubio tibi pendula rupes*
Immineat lapsu. volucer te torqueat axis.

Josephus Iscanus a writer of the year 1220 alludes to his very place. IV. 204.

~~-----~~ *non labile saxum,*
Non axis torquens, non mandam vicerit unda.

And VI. 535. alluding to Virgil's,
radiisque rotarum Destriti pendent,

~~-----~~ *tibi Tantalus undas,*
Ixion radios, saxum remeabile reddat
Sisyphus.

Boetius in the following *Glyconics* III. 10.

Non Ixionium, caput
Velox præcipitat rota.

Fulgentius Mythol. II. 17. *qui quidem Ixion parvo tempore celere regnum adeptus, deinceps regno expulsus est. Unde & cum ad ROTAM damnatum dicunt, quod omnis rotæ vertigo, quæ superiora habet, modo deiciat.*

Whether these and the above testimonies favour *orbes* or *angues*; and whether they hint at *two punishments*, or *two parts of the same punishment*, let the reader judge. As for Virgil, he seems to have had these words of *Cicero* in *Aratæis* in his eye:

Ut nemo cui sancta manu doctissima Pallas
Tam tornare cæte contortos possiet orbes,
Quam sunt in cælo divino numine flexi.

Dio Orat. IV. p. 79. Ἀφομαιῶτο αὐτὸν τῇ τῷ Ἰξίωνος χαλεπῇ καὶ βιαίῳ ΦΟΡΑ, τε καὶ ἀνάγκῃ, ΤΡΟΧΟΤ' ἰνὸς κύκλου KINOTMENOT τε καὶ φερόμενον. Here are four words us'd to express motion, but nothing that indicates a double punishment. The same may be observed in *Seneca*:

Hæc

*Hæc incitatis membra turbinibus ferat
Nusquam resistens orbe revoluto rota.*

The last words too allude to the verse in question, and shew he read, *tortosque Ixionis orbes.*

Michael Apostolius. ἡ ὀργισθεὶς δὲ Ζεὺς κολάζει αὐτὸν ὕπνῳ· ΤΡΟΧΩ, διατρίνας αὐτὸν, ἐποίησεν ΑΕΙ ΦΕΡΕΣΘΑΙ τὸν Ἰερῶν, καὶ ἐστὶν αἰὲς ὕπνῳ ΑΝΑΚΤΚΛΟΤΜΕΝΟΣ, ἡ καταφερόμενος ταύτην τὴν τιμωρίαν.

See also Nazianzen 2 Inveſt. in Julian.

But I muſt follow the Gentleman, who at laſt condeſcends to ſuppoſe *angues* to be a miſtake. *Suppoſing it is ſuch*, ſays he, *yet the Roman Code deliver'd us from it, before HE did.*

Which of us, I pray? Did it deliver Germanus Valens, Guellius, Fabricius, De la Cerda, Heinſius, Ruæus? deliver'd us, juſt as the Sylva of various readings in Mill's Teſtament has deliver'd us from *Euroclydon*. Name any critic from Scaliger to Dr. Bentley that ever declared his approbation of the Codex Romanus here, or offer'd the leaſt reaſon for its reception. Yes, ſays he, *Pierius long ago ſaid juſt as much for its reception as he has done.* How ſo? Why, *becauſe it does not appear that he preferr'd either of the readings.* They are his own words. The Author of the emendation urges what no body urg'd before, namely, that *angues* is contrary to all Mythology, ancient and modern, Greek and Latin: and further that many writers, who evidently allude to this place in Virgil, read *orbes*; and none of them *angues*. Laſt of all, that *orbes* is moſt agreeable to the phraſe or diſtion of the poet; and therefore Pierius who preferr'd neither reading, nor hit upon any of the arguments already mention'd, ſaid nevertheleſs juſt as much as the author of the emendation. In ſhort, had Pierius conſider'd that the figure ἐν δια δύο made by *orbes* was more beautiful, more in Virgil's manner than *angues*, he would have preferr'd it for the very reaſon: he ſeems to reject it.

To proceed, the Gentleman insinuates *that Mythologers vary much in circumstances, and therefore the silence of so many signifies little or nothing.*

But it is the silence of *those* Mythologers whom Virgil certainly followed. Nor do we argue entirely from silence, but from the harmony and consentient testimony of men of different ages and professions: from the *allusions* made by subsequent writers to this *very* place: writers to whom Virgil's text was sacred. Let us now see what difference there is, and what is the reason of it.

Now I affirm there is no difference in the *original* writers, or those prior to Virgil. *Philostatus* in the life of Apollonius about the year ccvi has indeed these words VII. 12. πολλῶ βαρύτερον ἢ εἴ τις, ὥσπερ φασὶ τὸν Ἰξίονα ΜΕΤΕΩΡΟΣ ἐπὶ τροχῷ κινάμεναι. And VI. 40. Ἀλλ' ἐκείνῳ μὲν τροχῷ εἰκασμένῳ, ΔΙ' ΟΥΡΑΝΟΥ κινάμεται. Here is a difference as to the *place* only of Ixion's punishment, and no reason being given by *Olearius* in his notes, I observe that δι' αἰθέρος is not taken from any ancient Mythologer, but from later astronomers, who (as the scholiast on Aratus informs us) usually call'd the *Corona australis* Ixion's wheel. Therefore the passage of Philostatus is not at all to the Gentleman's purpose. Again!

In the scholiast on *Lucian* Dialog. Deor. p. 197. we have not so much a variation as an addition, ΤΥΠΟΠΤΕΡΩ, τροχῷ δῆσας τὸν Ἰξίονα ἀφῆκε φέρεσθαι ΔΙΑ ΑΕΡΟΣ ΜΑΣΤΙΖΟΜΕΝΟΝ, καὶ λέγοντα, Χρὴ τιμᾶν τοὺς υπεργίγναι. Mr. le Clerc in the place refers us to that trifler Tzetzes, whose words are,

Τῆς τόλμης ἔνθεν δ' ἔνεκεν Ἰξίων ἐν τῷ αἰθέρι

καὶ ΣΙΔΕΡΩ, ΣΤΡΕΒΛΟΤΜΕΝΟΣ τροχῷ παινηλατῆται

Chil. IX. But all this (excepting the notion express'd by the word στρεβλόμενος) is taken from the scholiast upon *Homer*, Il. A. Μετὰ δ' αἰναιον ἔλαβε δίκαιον

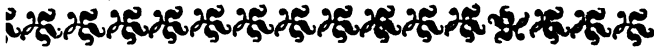
παρ' αὐτῷ ὁ Ζεὺς, ποιήσας αὐτὸν ἐν τοῖς καταχθονίοις γράφειν μετὰ πολλῆς εἰας ἐπὶ ΤΡΟΧΟΤ ΣΙΔΕΡΟΤ. As to Tzetzes, he that will be at the trouble of reading a few lines further will find he does not pretend to give the mythology of Ixion, but to interpret the fable. I say nothing to the words *χρὴ τιμᾶν*, &c. because they are taken from Pindar, or else from the Schol. on the *Odyssey*: *τερχὺς ποιήσας ΤΠΟΠΙΤΕΡΟΤΣ* * ἰδὼσε τὸν Ἰξίωνα πρὸς τὰς τῶν τερχῶν πυμίδας, καὶ εἶσε κατὰ τὴ σφαιροειδῆ φέρεσθαι βούλῃτα, καὶ τὴν ἐνεργίαν ἀμείβεσθαι προσῆκεν. Upon the whole matter, when there is any seeming difference as to circumstance in fable, it is chiefly found in such allegorical authors as *Heraclides Ponticus*, or in modern philosophers, who endeavour to explain it away, in order to avoid the sarcasms of Christian apologists. 'Tis true *Nonnus* a poet of the year ccccx. seems to place *Tantalus* on a wheel as well as Ixion. lib. xxv.

Ἄρῖα δ' ἄρ' ῥα γέισσιν ἀλυκτόπεδονσι πεδίσσας,
καὶ μιν ἀναλθήτοισιν ὅλον πληγῆσιν ἱμάσσας,
εἰς τερχὸν ΑΤΤΟΚΤΑΙΣΤΟΝ, ὁμόδρομοιοιο ἀλήτη
Τάνταλοιοιο ἡερόφαιτοιοιο, ἢ Ἰξίων μετανάεης.

Jupiter is here introduc'd as threatening the God of war. The second verse must not be understood as relating to Ixion's punishment, but as an *additional* fiction of the poet himself, and the last alludes to the *corona austrina*. See Manilius and Hyginus. As to what this inaccurate writer says of Tantalus, it is unsupported by antiquity.

Lastly the Gentleman's explication of *tortos Ixionis angues*, is what the Latin will not bear; namely, that the ligatures were serpentine, as *Natalis Comes* from an interpolated *Servius* also assures us. 'Tis contrary both to poetical fiction and language to use snakes for bands, and those words in the Poets mean whips or lashes.

D.
P R U.



PRUDENTIUS.

Cathem. III. 11.



*E sine dulce nibil, Domine:
Nec juvat ore quid adpetere,
Pocula ni prius atque cibos,
Christe, tuus favor inbuerit,
Omnia sanctificante fide.*

*Fercula nostra Deum sapiant,
CHRISTUS ET influat in pateras:
Seria, ludicra, verba, jocos,
Denique quod sumus aut agimus
Trina superne regat PIETAS.*

I don't think it likely that Prudentius should omit
ming the *Holy Ghost* in this invocation; or that he
ould call the Trinity, *trina pietas*. Perhaps;

*Spiritus influat in pateras:
Seria, ludicra, verba, jocos,
Denique quod sumus aut agimus
Trina superne regat Deitas.*

Cathem. IV. 3.

*Laudem lingua Deo patri rependat:
Patri, qui ———
Fons vitæ liquida fluens ab arce,
Infusor fidei, sator pudoris,
Mortis perdomitor, salutis auctor.
Omnes quod sumus aut vigemus, inde est.
Regnat Spiritus ille sempiternus,
A Christo simul & Parente missus.*

Cathem. VI. 1.

*Ades, Pater supreme,
Quem nemo vidit unquam,*

S 2

Patrisque

Patrisque sermo Christe,

Et Spiritus benigne.

O Trinitatis hujus

Vis una, lumen unum ———

Præf. in Apotb.

Est tria summa Deus, trinum specimen, vigor unus,

Deitas is a word us'd by Prudentius, *Apotb.* 838. and elsewhere.



MINUCIUS FELIX.

C. XVIII.



Agnitudinem Dei, qui se putat nosse, minuit: qui non vult minuerè, non novit.

I corrected it, *qui non vult minuere novit.*

Vol. I. p. 17. which I take to be a true emendation. A GENTLEMAN, who thinks Minucius wants no alteration here, translates it, *Whosoever thinks he knows the greatness of God, diminishes it; so that he who would not go about to diminish it, does not pretend to know it.* Is that English for *non novit*?

He says that I translate *immensus, incomprebensibile*, Vol. I. p. 17. Most readers, I presume, will see that I was not translating this or that word, but only representing the sense of Minucius, who I think is talking there about the incomprehensibility of God.

He observes that there are faults in my quotation from Lactantius, in which he is right, for some words are left out.

Instead of the quotation as it stands p. 18. you may read thus: Lactantius *de vero cultu* VI. 24. says of Seneca, — *Majestatem Dei expressit, majorem esse dicendo, quam ut eam cogitatio mentis humanæ capere posset.* —

This

This part of the passage, which was all that was material, was rightly quoted before.

C. XXV,

Sane & Acca Larentia & Flora meretrices propudiosa. I said Vol. I. p. 20. that it is probable that our Author and Lactantius were mistaken in saying that Flora was a deified whore; and I referr'd the reader to Bayle. The Gentleman is of opinion that Lactantius and Minucius had this story from Verrius.

Let us see what Lactantius has said upon the affair, and then we shall know what value to set upon this conjecture.

Div. Inst. I. 20. *Nec hanc solum (Larentiam) Romani meretricem colunt, sed Faulam quoque Herculis scortum fuisse Verrius scribit. — Flora, cum magnas opes ex arte meretricia quæsvisset; populum scripsit hæredem, &c.* Edit. Sparkii. (By the way, I would read, *Faulam quoque, quam Herculis scortum, &c.* as it is in some other editions) Epitome ch. XX. *Faustuli conjugem Romuli Remique nutricem, cujus honori Larentinalia sunt dicata, vulgati fuisse corporis quis ignorat? — Faula quoque & Flora meretrices erant, quarum altera Herculis fuit scortum, sicut Verrius tradit, altera cum magnas opes corpore quæsvisset, populum scripsit hæredem, & ideo in honorem ejus ludi Floralia celebrantur.*

Upon this I observe,

1. That the Christians were fond of confuting the Heathen by testimonies taken from their own writers.
2. That Lactantius quotes Verrius here as saying that Faula was Hercules his whore.
3. That Lactantius plainly distinguishes Acca Larentia, and Faula from Flora.
4. That Lactantius does not quote Verrius in proof of Flora's having been a whore.
5. That Lactantius would undoubtedly have quoted Verrius upon this occasion, had Verrius said so.

From

From whence some readers will be apt to conclude with me, that this story was not to be found in Verrius.

C. XXXII.

Deum oculis carnalibus vis videre, cum ipsam animam tuam qua vivificaris & loqueris, nec aspicere possis nec tenere?

The Gentleman says that *tenere* here respects the eye of the mind, and denotes *percipere, sentire, intelligere*, and the like.

Had the Christian in Minucius been disputing about the incomprehensibility of God, we might have allowed him to have brought in the eye of the mind: but it happens that he is discoursing about God's invisibility, and therefore the meaning of the place can be no other than this, or something like this; would you see God with the eyes of the body, can you expect that he should be an object of your senses, when you cannot see or touch your own soul, of whose existence, though it be no object of your senses, you cannot doubt? *At enim quem colimus Deum, nec ostendimus, nec videmus. Imo ex hoc Deum credimus, quod eum sentire possumus, videre non possumus. — Nec mireris si Deum non videt. Vento & flatibus omnia impelluntur, vibrantur, agitantur, & sub oculis tamen non venit ventus & flatus. — Deum oculis carnalibus, &c.* A great deal more might be said if there were any occasion for it. —



[Communicated to me.]

HESYCHIUS.

S I R,

THE following emendations of Hesychius are chiefly taken from Homer, to whom I have referred for confirmation of them. I have given the words as they should be read, without filling the paper

paper with the blunders of transcribers, and mistakes of Critics.

A

ἀ περισπασθῆν. In the margin Περίσπασ' ἀ μέλλω
 καὶ τυχεῖσ' ἀ βέλομαι. Medea of Eurip. v. 758.

ἀάατον. Vid. Il. E. 271. Od. Φ. 91. as likewise from
 the series of the letters: ἀάατον comes after.

ἀασάμην, ἐβλάβην, ἄτῃ περιέπεσον. Vid. Il. I. 116.

ἀέληχρὸν. Vid. Il. E. 337.

ἀγχαλίζοντο, ταῖς ἀγχαλαῖς περιέγοντο.

ἀγνυτον, κατὰσσεσι, κλώσαν Il. M. 148.

ἀγρὲ μὰν, ἄγε δῆ. Il. E. 765.

ἀγρία ἔρυσθός, ἔρυσθόμηνλθ.

ἀδράστια. Il. B. 828.

ἄα, ἀντὶ τῷ ἔωσι, Φρύγιχθ. Κοινὴ καὶ Εὐριπίδης Μη-

δεία, Ἄπας γὰρ δεῦρ' αἰετῆσι βίαν; v. 670.

ἴειδε, ἄδδ.

ἴεσμεν, ἐκοιμήθημεν. Od. Γ. 151.

ἰθέριξα, ἀπεφύσησα.

ἰδωῖν, τῷ ἄδδ. Il. E. 190.

ἰνόςδην, ἀπὸ τῷ Αἴνυ.

ἰκαρῆ, βραχὺ, παχέως.

ἰκαχίζεο. Il. Z. 486.

ἰκεαζέων. Il. Δ. 343.

ἰκερον. Correct from Od. Η. 64.

ἰλαδε, εἰς τὴν θάλασσαν. Il. A. 308. E. 598.

ἰλδήσκοντθ. Il. Ψ. 599.

ἰλλως. Correct from Il. T. 401.

ἰλοσύδνη. Vide Eustathium Il. Δ. p. 332.

ἰμαλλαί. manipuli frugum.

ἰμφαγαπαζόμενθ, πᾶν φιλοφρονέμενθ. Il. Π. 192.

ἰμφίδυμθ, ἐξ ἑκατέρου μέρους ἑσδυσιον ἔχων.

ἰμφὶ ἰ παπῖνας. Il. Δ. 497.

ἀ:ακ-

ἀνακτορήσι. Correct from Od. O. 396.
 ἀνεται, ἀνύεται ἢ πλειῖται. Il. K. 251.
 ἀν' ὁμιλον. not ἀνόμαλον. See Il. Γ. 449.
 ἀν' ἰωχμόν. Il. Θ. 89.
 ἀπηλόισεν. Il. Δ. 522.
 ἀποσφίλει. Il. E. 567.
 ἀπὸ τοῖν. Il. Δ. 110.
 ἀπύρει, ἀφελόμενος ἢ ἀφορίσας.
 ἀραιδυρή. Il. B. 571.
 ἀργίη δημῷ, λευκῇ πιμαλῇ. Il. Δ. 817.
 ἀρνευτήρια, κυβιστήρια.
 ἄρπτοι. Il. I. 501.
 ἀφώοντα. Il. Z. 322.
 ἀφύξεν, ἀπαντλήσεν. Il. A. 171. not ἄφουξιν ἀπάν-
 τησιν.
 ἄωτε Διοπεόιο. Od. I. 434.

B

βήσομεν. Il. A. 144.
 †βοάα, κραύγαζα. Il. Ξ. 394.
 βόας ἄντας. Il. M. 137.
 βοῆ θοόν. Il. N. 477.
 βόιοισιν ἱμάσιν. Il. Ψ. 324.
 βόος κέρας. Il. Ω. 81.
 βρίζω, κρατύδω.

Γ

γαῖα χάνοι, καταπίοι ἢ γῆ. Il. Z. 282.
 γαστέρι μάρνη, ἧ γαστριμαργία. Od. Σ. 2.
 γέγγρος.
 γοργαῖν κεφαλῇ. Od. Δ. 364.

Δ

δαδευγμένοι.
 δαδέχατο. Il. Δ. 4.
 δηώσωσι. Il. Δ. 416.

διακρινθήμεναι. Il. Γ. 98.
 ἀκρίαι. Od. I. 400.
 δειδέσθαι, διυλίζεσθαι.
 δινωλοῖσι λήχεσσι. Il. Γ. 391.
 ἀναρῶ. Od. N. 269.

E

ἔα, ἄφες. ἢ ἦν, ἢ ὑπῆρχον.
 † ἐγχεσίμωροι.
 ἐδνωταί. Il. N. 382.
 ἐρσήεις. Il. Ω. 419. tolle *
 εἰ δ' ἄγε. Il. A. 524. not εἴγε ἄγε, as the series of
 letters shews.
 εἰ δὴ ὁμῆ, εἰ δὴ ἄμα. Il. A. 61. not εἰδὴ, ὁμῆ † εἰδὴ,
 ἄμα.
 ἐκέδασσε. Il. E. 88.
 ἐκηα. Il. A. 40.
 ἐλαύνειον. not ἐλαύνηιον. Il. A. 575.
 ἐλισσομένη, εἰλυμένη. Il. A. 319.
 ἐν πελάτῃ. Od. Ψ. 243.
 ἐξέτι τῷ. Il. I. 106.
 ἐπεὶ ἄρ' ἦνε. Il. Θ. 269.
 ἐπετοξάζοντο, ἐτοξευον, ἐτοχάζοντο, ἐφώρμων ἰότης
 καὶ δύρασι βάλλειν ἢ ἱτρώσκειν.
 ἐπιβρίση. Il. E. 91.
 ἐπίυρα, ὄρια. Il. K. 351.
 ἐππερήληεν. Il. Δ. 627. not ἐππερῆληθεν.
 ἐρεψα, in the gloss read ἐρέφωσα.
 ἐρράδαται. Il. M. 431.
 ἔσσο ἐνεδύσω.
 ἐτιχώντο. Il. B. 92.
 ἑυδέλον. Od. B. 167.
 ἐφολχαιον. not ἐφολχεον. Od. E. 350.
 ἑχάσατο, ὠργίσθη. Il. A. 64.

Z

ζαγρεύς. ex Etym. & Suid. suppl. δοκᾷ γὰρ ὁ Ζαῆς,
&c.

H

ἡδὲ τοχίων. Il. Γ. 140. † ἡδ' ἐπίκρυς, καὶ βουβαί.

This is confounded with ἡδὲ χαλάνης, &c.

ἡ χολοίων. Il. P. 755.

ἡεροφοῖτις ἐριννύς. Il. T. 87.

ἡεροφώνων. Il. Σ. 505.

ἡ χροῖῃ. Il. Ξ. 164.

Θ

θάσασεν. Il. O. 124.

θεάα, θεάα † θέαν.

† θεῶν δύσονται ἀγῶνα. Il. H. 298.

θεμιστοπόλοι, ἄρχοντες δίκαιοι.

θηεῦντο, ἰθαύμαζον. Il. H. 444.

θυμωραΐσῃς. Il. N. 544.

θόψαι, τὸ ἐπικαῦσαι.

I

ἰδυπτίωνα. Il. Φ. 169.

ἰκετήσιΘ. In the gloss for οἰκίταις read ἰκέταις.

ἰλάσσαι, ἐξιλεώσῃς. Il. A. 147.

ἰππημολγῶν. Il. N. 5.

ἰππουπύλων. Il. N. 4.

ἴρισι. Il. Λ. 27.

ἴρΘ ἀλήτης. Od. Σ. 25.

ἰωγή. Correct from Od. Ξ. 533.

K

καγχαλόωσι. Il. Γ. 43.

καιροσίων. Od. H. 107.

κᾶκυ. — ἀλλὰ τῆς ἐμῆς κᾶκης are the words of Euripides Medea, v. 1051.

καΐάντησιν. Od. T. 387.

κατί-

κατίρξε, κατίρξ. Il. A. 361.

κατηφει.

καυσεῖρῆς. Il. Δ. 342.

κελητίζαν. Il. O. 679.

κήφισσος. Il. B. 522.

κινύρης. not κινύρας. Il. Δ. 20.

κλυθίμευ. Il. A. 37. not κλύε μευ.

κνίσσα. Il. A. 317. ['tis κνίσση there.]

κνισσῆεν. Od. K. 10.

κρήνηνον εἶλδωρ. Il. A. 41.

κερκύλεια. Il. B. 633.

κερσσας πύργων. not κέρρας. Il. M. 258.

κρυπῆαδία. Il. A. 542.

κρυόεσσα ἰωκῆ. Il. E. 740.

κυπαρισσῆεις. Il. B. 593.

Δ

δούκαινον ὕδωρ. Od. M. 172.

λήθαργος. In the gloss read *περσσαινων*. i. e. adblancitus.

λιυμνίας βολαῖς. Arist. Aves. v. 1240.

λοσόμενος, λυτρωτόμενος. Il. A. 13.

λωϊον, λωϊτερον, βέλτιον.

M

* lego ματήσπον. Il. E. 233.

μαχλοσύνη. Il. Ω. 30.

μεθύσσα αἰοιφή. Il. P. 390.

μεταδύρπιος, δαίπνη ἄρα, ἦγυν ὅν τῃ δαίπνῳ. See Schol. ad Od. Δ. 194.

μὴ δῶησι, μὴ δῶ. Il. A. 324.

μῆροσπον. In the gloss read *ἀλλήλας*. Pausan. p. 489. says the women us'd this whipping.

N

νήαι, πορευθήσῃ. Il. A. 32. not νῆαι.

O

ὁ γάρ. Il. A. 9.

ὀδῶ ἐπι. Il. Z. 15. In the gloss read ὀφ' ὀδῶ.

† ὀδόνησι. Il. Γ. 141.

ὀικωφελίη. Od. Ξ. 223.

ὀισπόλφ. Il. P. 54.

ὀλβιόδαμνον. Il. Γ. 182.

ὀλίγον γόνυ γυνὸς ἀμείβων. Il. Δ. 546.

ὀλοοσσών. Il. B. 739.

ὀνήμεν⊙. Od. B. 33.

ὅ, τι πύσων, διότι ἴοσᾶτον. From this place correct

Homer Il. A. 64. and read ὅ, τι πύσων ἰχθύσατη.

not ὅτι.

ἔμ' εἰας, ἔ συνεχώρεις μοι. Il. E. 819. schol.

ἔ παρελεύσασαι, ἔ παρέλθης, ἔ τραλείψας. Il. A. 132.

Π

παππαῖοιεν, πατέρη καλοῖεν. not παρκαλοῖεν.

πεινάων. Il. Γ. 25. and from the series of letters.

πελεμιζέιν. from the series of letters.

πελεμιχθή. Il. Δ. 535.

πίνακι πικυτῆ. Il. Z. 169.

πιτύεια. Il. B. 829.

πυλυβότεια.

πυλὺν ἐφ' ὑγρὴν. Il. K. 27.

περπερυκλινιδόμεν⊙. Il. X. 221.

περτιελῆν, ἐγκλίειν. Il. K. 347.

† πυρμυθήσια, ἀπύγεια σχινία. Il. A. 436.

πυκινὸν δ' ἄχ⊙. Il. Π. 599.

πυρεῖς δ' ἠίοιο. Il. B. 415.

P

ῥάσασατε, ῥάνατε. Od. T. 150.

Σ

σάμυ ὑληίσσης θρηϊκίης. Il. N. 12.

σαρ

σφαιρίαι παλα, αἰδῶσα.
 σύσπον, τὸ ἐκ κρήνῃ μῦθον.
 συγγέντιον. In the gloss read μέθυμα.

T

τὰ τ' ἐσσύμενα. Il. A. 70.
 πλειότατον πέλειων. Il. O. 247.
 πετρωγῶται. Il. B. 314.
 πῶδε, ἐποίει + πύχη, ὄπλα.
 τίπτε ᾧ σε χρεώ, Il. K. 85.
 τεάφην, ἐτεάφησαν. Il. A. 266.

T

ὡς τοῖσι, ἐπὶ τῷ ὕδατι, περὶ τὴν ἰσ. Il. O. 530.
 ὑπὸ χειρὶ ζόμεθα. not ὑποχέζομεθα.

X

χρύψαι, χύψαι. dele χεύσαι. Il. H. 86.

Ω

ὡμῳ γῆραι, πῶ περὶ τῆς ὄρας γηράσκοντι. Od. O. 356.
 ὠνοσάμεν. Il. P. 173.
 ὤθωρεν.
 ὥσφροντο.

J. U.



H E S Y C H I U S.

A Ποσφῆλαιν, ἀποτυχεῖν ἐποίησιν. Hefych. I would read ἀποσφῆλεις, ἀποδύχεῖν ποιήσεις.
 ἐλισσυσμένη, ἡπλυσμένη. Hefych. Perhaps ἐλισσυσμένη παρελυσμένη from Homer. Il. A. 317. and the Schol.
 ἴσσο, ἐνέδυσσ. Hefych. Read ἴσσο, ἐνεδέδυσσο from Homer. Il. Γ. 57. & Schol.
 κρυπῆαδῆ, λαθραία, κρυφίμαία. Hefych. Perhaps κρυπῆαδῆ, λαθραία, κρυφίμαία from Homer. Il. Z. 161.

καυ-

καὶ αὐτῶν is already corrected in the 1 Vol. of these Observations, pag. 203.

λαῖον — βελήπερον. Hesych. Perhaps βέλπερον.

ἄερον, ἐκεῖντο. Hesych. Perhaps ἄερα (which answers more exactly to ἐκεῖντο) from Homer. Il. Σ. 498.



[Communicated to me.]

Observations upon Sir *Isaac Newton's* pretended *Astronomical* Arguments for fixing the *Argonautic* Expedition, and the Age, *Hesiod* flourished in.

§. I. Of the Argonauts Epocha.



HE *Argonautic* expedition is one of the four remarkable periods, whereby Sir *I. N.* determines all the rest of his new *Chronology*. He has fix'd it on the year 937, before our *vulgar Æra*, which is several centuries later than in the common opinion of Chronologers.

His principal argument, taken from *Astronomical* computation, makes a great shew, and is capable of imposing the more upon the readers, who are not very skilful that way.

But, I dare say, that argument must appear very weak and insignificant to any one, who considers only, that it depends entirely on some *suppositions*, which are certainly very precarious, if not absolutely false.

The chief are the three following, which I shall here examine, with all the impartiality imaginable.

1. That the *primitive Sphere*, among the *Greeks*, was formed by *Chiron* and *Musæus*, for the use of the *Argonauts*.

2. That

2. That this very *Sphere* is the same with that described by *Eudoxus*, who lived above five centuries after *Cbiron*.

3. That, according to that first *Sphere*, at the time of the *Argonautic* expedition, the two *Colures* cut the ecliptic in the middle, or 15th degree of the constellations of Aries, Cancer, Chelæ, and Capricornus; which point was at the distance of one *sign*, vi degrees, 29 minutes from the *Cardinal* points, in the end of the year 1689 of our vulgar *Æra*.

1. As to the first *supposition*, Sir *I. N.* has attempted to support it two ways, 1. By authority; and 2. By the names of some stars in the sphere.

The *authority* from some writers is by Sir *I.* thus represented, *Cbron.* p. 83, 84. “ *Cbiron* delineated “ σχήματα Ο’λύμπυ, the *Asterisms*, as the ancient “ Author of *Gigantomachia*, cited by *Clemens Alexan-* “ *drinus**, informs us: for *Cbiron* was a practical *As-* “ *tronomer*, as may be there understood also of his “ daughter *Hippo*: and *Musæus* the son of *Eumolpus*, “ and master of *Orpheus*, and one of the *Argonauts*† “ made a *sphere*, and is reputed the first among the “ *Greeks*, who made one.”

Before the publication of Sir *P.*’s *Chronology*, the two || French Critics of his *Abridgment*, who also granted this and the 2d hypothesis, had already alledged the passage of *Clemens Alex.* as far as it concerns *Cbiron*, whom alone Sir *I.* mention’d in his *Abridgment* on the year B. C. 939; as having then formed the *Constellations* for the use of the *Argonauts*.

And

* Strom. L. 1. p. 306, 352. [read 332. Par. ed.]

† *Laertii* Proëm. L. 1.

|| 1. An *Academician*, who published a Translation of the *Abridg.* and some critical *Observations* upon it. 2. P. *Souciès* in his five *Dissertat.* whom Dr. *Halley* (*Philos. Transf.* N. 397.) has made one and the same person with the *Translator*, tho’ that Jesuit had distinguished himself from him, in very clear terms, *Dissert.* I. p. 49.

And yet what evidence can be reasonably drawn from the two words *σχήματα Ὀλύμπου*, taken out of two verses * of a fabulous writer, quoted by *Clemens*? Those words are but *figurative*, and consequently ambiguous; requiring therefore something else to shew that the signification of *Asterisms*, assign'd here by *Sir I.* is the only necessary one they can bear in that place. But he has not offer'd the least reason to determine that sense, neither from any instance in other writers, nor from the place itself, they are inserted in. And as to this last, we may say on the contrary, that (as much as we can judge by so small a fragment) the whole scope and construction lead us to understand the last words in question, not of Stars, or *Constellations*, but rather of the *Gods* themselves, (whose abode is so commonly represented by Poets in the figurative *Olympus* †) to this sense: *That Chiron was the first who taught mankind righteousness, having shewed them how to be faithful in their promises, or oaths, the manner of religious sacrifices, and the beings that are in heaven.* Otherwise who can conceive, why *Asterisms* should be brought into this place, or how they can here serve the Poet's purpose, and for explaining which ways *Chiron taught mortal men a just upright life*? In short, we see here nothing like an enumeration of the different *arts*, which 'tis pretended

Chiron

* Here is the whole passage of *Clem. Alex.* concerning the knowledge of *Chiron*, p. 360, 361. Ed. Ox. 'Ερ' ἔτι δὲ τὴν τιτανομαχίαν γεγώς θνήσκιν, ὡς πρῶτος-εὖτος.

Εἰς τὴν διηγουμένην θνητῶν γένος ἡγάγε, δείξας
"Ὀρκον, καὶ θυσίας ἱεράς, καὶ χήμας Ὀλύμπου.

Note that this Poet, who took for the subject of his invention the *fabl*e of the *Giants* making war against the *Gods*, is an unknown writer, as to his name, age, and abilities. Certainly to such a one may be applied *Ovid's* Axioms, *Amor. L. III. El. XII.*

Nec tamen, ut testes nos est audire Poetas.

Exit in immensum secunda licentia vatum,

Obligat historica nec sua verba fide.

† Concerning this, mark but these words of *Laetantius* *L. I. c. 11. n. 35.* *Potest & mons Olympus figuram Poetis dedisse, ut Jovem dicerent cœli regnum esse sortitum, quod Olympus ambiguum nomen est, & Montis & Cœli*

Chiron was master of: nothing like a new invention or delineation * of the *Asterisms*: nothing like *practical Astronomy*, or the *Sphere*. And we may easily guess that *Clemens* saw nothing like this in the whole poem of *Gigantomachia*, since he has not expressly mentioned it, as he does immediately before tell us from *Heliodorus*, that *Hercules* knew something of *Astronomy*, which he had learn'd of *Atlas*.

2. This last observation may be further confirm'd by what follows in *Clemens* †, concerning *Hippo*, *Chiron's* daughter, viz. That *she taught her husband the knowledge of PHYSICK, which was her father's science; and that Euripides says of Hippo, that she was the first who foretold divine things* ‡, by oracles, or by the risings of the Stars. Here we see, that *Clemens* observes expressly, that *Physick*, or the knowledge of nature was the peculiar science of *Chiron*; for which, (that is, for his skill in plants, herbs, remedies, &c.) he is also celebrated in ancient Poets, even in *Homer*. But *Clemens* has not one word of *Chiron's* pretended *practical Astronomy*; tho' he had so fair an opportunity for mentioning of it, by *Euripides's* verses about *Hippo's* knowledge in the *Rising of Stars*. On the contrary he leaves us to understand, that *Chiron* had nothing of his daughter's art, since, by *Euripides's* testimony, she was the first in making use of the Stars rising for her predictions of things to come, that is, in relation to seasons, changes of weather, winds, tempests, and the like,

* For which there is not one syllable in the passage quoted; and even if there were a clearer intimation of it, *Chiron* might be said to have delineated the *Asterisms*; and yet it would not follow by a necessary consequence, that he had been the first inventor, or former of the *Constellations*.

† Strom. L. 1. p. 361. Ἰππὸς δὲ, ἡ θυγάτηρ τοῦ Κηρύονος, συνειλήσκει Ἀιόλῳ, ἐδιδάξατο αὐτὸν τὴν φυσικὴν διανοίαν, τὴν πλείον ἐπιστήμην. Μαρτυρεῖ δὲ Ἑυριπίδης περὶ τῆς Ἰππῆς, ὡς δὲ πῶς.

Ἡ πρῶτα μὲν τὰ θεῶν περιμαντεύσατο
Χρησμοῖσιν, ἢ δὲ ἀέριον ἐπαντολᾷς.

‡ τὰ θεῶν, that is, what the Gods had decreed should happen in times to come.

like, as our *Almanack* makers use to do. And this indeed is the first step of ancient times in *Astronomy*, which at first, and for many ages, consisted chiefly in that knowledge of the rising and setting of some of the principal Stars, as the *Pleiades*, *Orion*, *Arcturus*, *Sirius*. By these they distinguished the seasons of the year, and regulated their civil affairs, those especially that belong to husbandry.

The invention of this coarse sort of Astronomy is ascribed by ancient Authors to many different nations, or persons*. *Clemens* immediately after tells us, *the Egyptians were the first, who taught Astrology*, and that some pretend, *the Carians had invented the art of foretelling by the Stars*, τῶν δὲ ἀστέρων προγνώσιν.

Considering all that in *Clemens*, how can we think, that he was apprised of *Chiron's* supposed *practical Astronomy*; since in all he says of the stars, there is not one express word of *Chiron's* Astronomical knowledge?

Therefore, I think, we may safely conclude, that this Author affords Sir *I.* no sufficient ground for his assertion, and reasoning, which has certainly somewhat of an extraordinary turn. *Chiron*, says he, *delineated the Asterisms*; for he was a practical Astronomer. This *for*, or *because*, is here supported by nothing; nor has Sir *I.* been pleased to tell us, what it is to be a PRACTICAL Astronomer. Pray, had *Chiron* that qualification, *because* he delineated the Asterisms? If so, then we cannot say, *he delineated the Asterisms*, because he was a practical Astronomer. This would be a vicious circle, which sound Logic cannot suffer. Or again, was *Chiron* a practical Astronomer, because his daughter was so? But this would evidently contradict that tradition in *Clemens*, by which *Hippo* was the first in her practice, and the use she made of the Stars. If any reader can make something better of Sir *I's* argument, I shall be very glad of it.

3. In

* See *Bulliald.* Prolegom. Astron. p. 7. seq. *Jo. Fabric.* Bibl. Græc. L. III. c. 5. §. 3.

3. In the mean while I must here own, that there is a sort of authority for *Chiron's* having had some share of *Astronomy*, or *Astrology*; and yet it will do Sir *I.* no service.

A Greek writer, one *Staphylus*, is quoted for it by the *Scholias*t upon *Apollonius* *. The passage stands thus in *Simson's Chronicon* †: *Staphylus Rerum Theſſalicar. lib. III* ||, narrat, Chironem virum sapientem & *Astronomiæ* peritum, cum cuperet *Peleum* gloriosum reddere, *Philomelam* ad se arceſſiſſe, & rumorem in vulgus diſſeminari, fore, ut *Thetin*, *Jove* concedente, *Peleus* in uxorem acciperet, deoſque ad nuptias cum imbre ac tempeſtate venturos. Hanc ſamam ubi ſparſiſſet, tempus obſervabat, in quo imbrium copiam futuram & ventorum ſtatu inſtitutos prævideret: tum *Peleo* dat uxorem *Philomelam*, atque hinc invaluit opinio, quod *Peleus* *Thetin* duxerit. ”

Another *Scholias*t ** ſays, that *Hercules* was inſtructed in *Astrology* by *Chiron* ††.

A paſſage of this writer is cited by *Laſſantius* |||, who in another ‡ place quotes the Latin tranſlation in verſe of

U 2

* *Argon. Lib. iv. ver. 816.* Στάφυλος ὃ ἐν τρίτῳ τῶν περὶ Θεοσελίας ἱστορεῖ Χείρωνα, σφοδρὸν ὄντα καὶ ἀστρονομίας ἐμπειρογ, βελόμων τὸν Πηλέα ἐνδοξὸν ποιῆσαι, μεταπέμψασθαι τὴν Ἐκτορεὺς θυγατέρα τοῦ Μυρμιδόντος, καὶ λόγους διασπείρειν ὅτι μέλλει γαμῆν τὸν Θέτιν ὁ Πηλεὺς, διὸ διδόντες (τ. διδόντες) αὐτῷ. οἱ δὲ θεοὶ μὲν ὁ μῦθος καὶ χερμῶντος ἤξουσιν εἰς τὸν γάμον. ταῦτα σημείσας, παρέρπει τὸν χρόνον ἐν ᾧ ὑδάτων ἐμελλεν ἐσθῆσαι ἐπομβραία, καὶ πνεύματα ἐξείσσει· καὶ δίδωσι Πηλεὶ Φιλομήλην. καὶ ὅπως ἐπεκράτησεν ἡ πόλις, ὅπῃ τὸν Θέτιν ἐγνημην.

† P. II. p. m. 41. ad ann. Ch. 1248.

‡ This very ſame work is alſo cited by *Homer's* *Scholias*t on *Il. II. v. 175*; and yet on *Il. Δ. v. 219.* ſpeaking of *Chiron*, he ſays nothing of his ſkill in *Astronomy*.

** *Ad Germanici Arat. Phanom.* “ *Centaurus* dicitur *Saturni* & *Philyrae* filius. — & habitaffe in *Pelio* monte inter homines æquiſſimum, à quo *Æſculapius* *Medicinā*, *Achilles* *Citharā*, in *Astrologiā* *Hercules* literis inſtructi ſunt.”

†† By *Atlas*, ſays *Heliodorus* in *Clemens*, as we ſaw above.

||| *Lib. I. c. XI. n. 64.* *Cæſar* quoque in *Arato* reſert, *Aglaophitonem* dicere, &c.

‡ *Lib. V. c. v. n. 4.*

of *Aratus*, under the name of *Germanicus Caesar*, whom some learned men think to be the son of *Drusus*, adopted by *Tiberius*, and others *Domitian*. But if that sort of *Commentary*, we have now, was at first writ by either of those two princes, it is certain, it has been since much interpolated, even long after *Lactantius* his time, as appears by many instances, among which must be put two verses, that are also found in the Christian Poet *Prudentius* *. Consequently we cannot be sure, that what is said there of *Chiron's Astrology*, is not one of the modern interpolations. If it were found in the Greek treatise of *Eratosthenes*, upon the same matter †, which is for the most part inserted in this Latin commentary, then we might suppose the tradition to be older than *Staphylus*, whose age is not certainly known ‖.

But without enquiring further into the antiquity of that tradition about *Chiron's* skill in *Astronomy*, or *Astrology*; let it be older than *Eratosthenes*, or any of the *Ptolemys*, under whom he was library-keeper at *Alexandria*: yet for all we can learn from thence, it does not appear, that *Chiron* was thought of old, to have invented, formed, or delineated the Constellations. We only understand thereby, that he was reported to have been one of those, *Plato* distinguishes ** from true *Astronomers*, and who like *Hesiod* had no other knowledge that way, but by *the risings and settings of the Stars*. And this no doubt may be known without any further skill in true *Astronomy*, or being able to make a sphere, and delineating the constellations; as may be seen in husbandmen and shepherds.

4. There

* Cont. Symmach. L. 1. v. 365, seq.

† Libel. Κατασκευῶν, which I have not by me at present. See *Opera Mythol.* Edit. Amst.

‖ Of the many writers, who mention him, *Pliny* is the oldest, and so we can only say, *Staphylus* wrote before him. See *Vossii. Hist. Græc.* l. 3. p. 416. ed. 4to.

** Ἀστρονομίαν ἀγνοεῖτε; ὅτι σφωτάτων ἀνδρῶν ἰδὲν ἄλλῃδ' Ἀστρονομὸν εἶναι, μὴ ἰδὲν, καὶ Ἡσίοδον ἀστρονομῶντα, καὶ πᾶσι τὰς τοιαύτας οἷον δ' ἡμᾶς τε καὶ ἀνατολὰς ὀπιοκαμμένον, &c. vid. *Bulliald. Loc. cit.*

4. There is no greater strength, or rather much less, in Sir I's joining *Musæus* with *Chiron*, as making together the first sphere. For 1st, his turning *Musæus* into an *Argonaut*, is certainly contrary to all the ancient writers, who spoke of the *Argonauts*, among whom we don't find him, tho' there are several lists of them. 2dly, He was not neither the master of *Orpheus*, as Sir I. affirms it, from a place in *Clemens Alex.* which is plainly falsified in our copies by the mistake of transcribers; that passage being evidently borrowed of *Tatian* (often quoted by *Clemens*) who agreeably to all other Authors had said, that on the contrary *Musæus* was the disciple of *Orpheus* *. This had already been observed by the last learned and R. Rev. Editor of *Clemens Alexandrinus* †, whose notes 'tis pity were not consulted by Sir I. He might also have been better inform'd in this particular, if he had look'd into the account of *Musæus*, given in *Fabricius's* Biblioth. Græca, Lib. I. c. 16.

Moreover, 3dly, Sir I. in quoting *Diogenes Laertius*, as if he had said, that *Musæus* was the first among the Greeks, who made a sphere, has mistaken the true signification of the verb, used by that Author, *ποίησαι*, which does not signify there the making of a sphere, but the writing of it: *φασὶν ποιῆσαι τὴν Θεογονίαν καὶ Σφαῖραν πᾶντων*: It is said that *Musæus* wrote the first of all on the *Theogony* ‖, and the *Sphere*: so that he made the Sphere in the same sense, that he made the genealogy of the gods, that is, he wrote of, or described both.

5. And, 5thly, Supposing that any Author had said, that *Musæus* had, in a proper sense, made the first Sphere **; would it prove that *Chiron* had formed, or delineated

* *Tatian* Orat. p. 138. edit. Oxon. 8vo.

† *Clem. Alex.* Str. L. 1. p. 397. not. 2, 3. edit. Oxon.

‖ *Herodotus* ascribes it to *Hesiod* and *Homer*, using the same verb, Lib. II. c. 53. Οὗτοι δ' εἰσι οἱ ποιηταὶ τῆς Θεογονίας Ἕλληες.

** Which *Diodorus Siculus* also gives to *Atlas*, lib. 3. p. 193. But *Pliny* ascribes it to *Anaximander*, in another place, (except we understand him of the Terrestrial Globe with *Hardonin*, Animad. ad h. l. n. x.) *Astrologiam Atlas Libya filius: ut alii, Aegyptii: ut alii, Assyrii: sphaeram in ea Mælesius Anaximander.* Plin. l. VII. c. 56.

delineated the *Constellations*, or had made the first *Sphere* together with *Musæus*? This Poet, no doubt, was much younger than *Chiron*, having been the disciple of *Orpheus*, one of the young men engaged in the *Argonautic* expedition, in which *Musæus* himself was not, because perhaps he was then too young, and not yet under the tuition of *Orpheus*, whose son also several ancient writers say he was.

6. Add, sixthly, that the making of a *Sphere*, does not import of necessity, that the *Constellations* were formed at the same time; since *Pliny* could say, (lib. II. c. 8.) that *Cleostratus* invented, some at least, in the *Zodiac*, long after *Atlas* had made, or invented the *Sphere* *: *Obliquitatem ejus [Signiferi] intellexisse, hoc est, rerum fures aperuisse, Anaximander Milesius traditur primus, Olympiade quinquagesima octava: SIGNA deinde in eo Cleostratus, & prima Arietis ac Sagittarii †. SPHÆRAM ipsam [sine Zodiaco & signis] ante multo Atlas.*

Having been so long in shewing how weak are the pretended *authorities* brought in by Sir I. N. there will be no need to insist much upon his second support, taken from the names of some stars. The *Sphere* itself, says he, shews that it was delineated in the time of the *Argonautic* expedition; for that expedition is delineated in the *Asterisms*, together with several other *ancienter histories* of the Greeks, and without any thing later. There is the *Golden RAM*. Then follow a dozen more of the names relating to the *Argonauts*, with as many again, which relate, as Sir I. pretends, to their *Contemporaries*, and to persons one or two generations older, p. 84, 85.

But if this last article be agreed to, why may we not rather conclude, that, as these older stories were put in the *Sphere* a good time after the event, so were the rest long after the *Argonautic* expedition; when the fables, relating to it, had been invented by Poets?

This

* Vide Not. ** supra.

† *Hyginus* adds the *Kids*; *Hos autem Hædus Cleostratus Temodius dicitur primus inter sidera ostendisse. Lib. II. Poetic. Astron. c. 13.*

This conclusion will appear the more reasonable, if we consider, that the most part of those stories, suppos'd to be delineated in the Sphere, are told, as having happen'd in the voyage, going to, and returning from *Colchis*; which consequently could not be known to *Chiron*, if he delineated the Constellations before that expedition, for the use of the *Argonauts*. Besides, were then those adventurers, for the most part young men, so famous, as to deserve to be put among the stars, and so to be deified with their ship? Is it also likely, that *Chiron*, who knew he was but a mere man, would have represented himself like a monster, half a horse, and half a man? Sure such foolish stories could not have been ventur'd abroad, nor delineated in the sphere, but long after the memory of things belonging to that expedition, if there had been any real one, was almost lost, and after the Poets, with their fabulous inventions, had imposed upon the credulity of those ancient, barbarous times.

Finding that Mr. *Bedford** has much enlarged upon this subject, I shall stop here, that being more than sufficient, if join'd with the preceding observations, to shew how ill-grounded is the conclusion drawn by Sir *I.* in these words, p. 85. *The Sphere seems therefore to have been FORMED by Chiron and Musæus for the use of the Argonauts, &c.*

I shall only observe, that the *Argonaut's* service was in no want of such a compleat *Sphere*, with all the *Asterisms*, &c; since all the writers represent them as coasting all along, landing in a thousand places, and using a greater number of oars than usual†. For Sir *I.* amplifies the matter a little too much, when he adds: *Hitherto they had used round vessels of burthen, and kept*
within

* Animadv. p. 166, &c.

† Therefore *Apollonius* calls that ship *πρωτόπλοον*, and *Theocritus*, *πρωτόπλοον*, which tho' pretty extraordinary then for its signess, yet to guide it with so many Oars, the knowledge of very few Stars was sufficient, without having all the Constellations form'd or delineated on purpose.

within sight of the shore ; and now, upon an embassy to several princes on the coasts [mark this] of the Euxine and Mediterranean seas,—the flower of Greece were to sail with expedition through the deep, in a long ship with sails, and guide their ship by the Stars. Would not any body, unacquainted with the story of that expedition, judge, by that pompous description, that the Argonauts were going to the East-Indies, without so much as a pair of Oars for their long-boat ?*

II. Let us come now to the 2d *supposition*, which I shall soon dispatch, there being not the least support for it in Sir I's Chronology. Nevertheless it has been approv'd so far by one of his English Critics, as to be call'd a *discovery* highly worthy the uncommon sagacity of the great Sir I. N.

I am sorry I cannot be of the same opinion with that friend ; but it is because, as he says of himself at the beginning of his Remarks, “ I have long used to determine myself by the real original evidence in all ancient facts, and to have no regard to any such modern schemes, or hypotheses, as are unsupported.”

This *Axiom* he would, I believe, have applied also to this second *Hypothesis*, had he not thought he found a greater advantage in the retorsion of it against Sir I's computation.

For my part I must own, that with the great Astronomer, Dr. Halley† ; I look upon it, as the most *exceptionable* part of the whole System ; viz. that Chiron fix'd the Colures in the ancient Sphere, in the same places, as Hipparchus tells us, they had been supposed by Eudoxus, many centuries of years after Chiron.

The interval between Chiron and Eudoxus is no less than of 566 years, according to Sir I. who fixes Chiron's forming the *Asterisms* on the year 939 before Christ, and says that Eudoxus flourished sixty years after Meton, that

* Which is a mere invention of Sir I.

† Philosoph. Transact. N. 397. p. 205, 206.

Meton, that is, after his observation of the *summer solstice*, made in the year of *Nabonassar* 316, i. e. 432 B. Chrif. It appears at least by *Diogenes Laertius* in *Eudoxus's* life, that he was in Egypt *Olympiad* CIII. i. e. 368 y. B. C. which is 65 years after *Meton's* Observation.

Now since so long a time, after the barbarous age of *Chiron*, *Eudoxus* gave a description of the celestial sphere, and *Hipparchus*, in his long abstracts of it, tells us nothing, that has the least intimation of *Chiron*, and his pretended astronomy ; Why should we think, it is *Chiron's* sphere, that *Eudoxus* describes? Where, and in what monuments, or registers, could he have found it?

On t'other hand, since *Eudoxus* had travell'd into *Egypt* for his instruction, as well as many more of the Greeks, who went thither to learn the sciences, known and taught in that country by the priests, who were the keepers and professors of them ; why should we not rather conceive, that *Eudoxus* learnt there his *Astronomy*, which after his return he published for the benefit of the Greeks, among whom he had found nothing like it, but perhaps the names of the stars and constellations, with some imperfect traditions of their risings and settings? As the *Egyptians* were very obstinate observers of their old superstitions and customs, it is, at least, very likely, that it was their most ancient *Sphere*, which *Eudoxus* got of them.

We have an instance of such an obstinacy, even in what belongs to *Eudoxus* his *Fasti*, or *Almanack* ; which tho' so imperfect about the true times of the risings and settings of the stars, and the regulations depending upon them, yet were still followed by many country-people, some centuries after *Eudoxus*, as * *Columella* tells us, under *Claudius*.

However 'tis certain that the *Sphere* described by *Eudoxus*, does not suit the age he lived in. And this,

as

* De Re Rust. L. IX. c. 14.

as well as many other things, *Hipparchus* finds fault with, shew *Eudoxus* was but a poor Copist, not thoroughly skill'd in that science; tho' we cannot positively affirm, which were the models he copied, or the masters he did imitate.

Hereupon we must not forget *Dr. Halley's* confession concerning the description of the *Vernal Colure*, given by *Eudoxus*, as related by *Hipparchus*. *This*, says that famous *Dr.* undoubtedly was the position of the Colure of the Vernal Equinox, MANY AGES before *Eudoxus*: but whether so old as *Chiron*, and the Argonautic expedition, I shall not undertake at this time to enquire.

I must not neither forget here another passage of *Columella*, whereby we understand, that he knew much less than *Sir I.* did, of *Chiron's* constellations, or his having been followed in their position by *Eudoxus*. For *Columella* expressly opposes *Chiron's doctrine*, and his lessons for husbandmen, to those of *Eudoxus*; the first relating to the care of *Cattle*, and the 2d to the knowledge of the motion of the Stars. *Accedit hoc quod ille, quem nos perfectum esse volumus Agricolam, si quidem artis consummata non sit, nec in universa rerum natura sagacitatem Democriti, vel Pythagoræ non fuerit consecutus, & in motibus Astrorum, Ventorumque Metonis providentiam, vel EUDOXI, & in Pecoris cultu doctrinam CHIRONIS ac Melampodis, — multum profecerit, si usu Tremellios, Saternasque & Stolones nostros æquaverit.* *Colum. de Re Rust. L. I. Proem. fin.*

III. Lastly, What I call'd *Sir I's* third supposition, is in a manner the only thing belonging to his Astronomical Computation, that has been warmly attack'd by all his adversaries, and has not been hitherto justified by any of his friends. *Dr. Halley* indeed had a little skirmish with the French Critics about it; but tho' he shew'd *P. Soucier's* weakness in some few things, yet he has left the main point to its natural nakedness. Or rather he shaked at the same time very much its foundation,

dation, when he made the following confessions* :
 1st, *That the words of Hipparchus, as from Eudoxus, are simply, that the Colure pass over the back of Aries, without saying over what star, or over what part of the back it pass: 2dly, That it were to be wish'd the description we have from Hipparchus, (viz. of the Colure intersecting the Ecliptick) had been more DEFINITIVE †.*

And yet Sir *I.* says positively ‖, “ That *Eudoxus* in describing the *Sphere* of the *Ancients*, placed the *Solstices* and *Equinoxes* in the middle of the constellations of *Aries, Cancer, Cbelæ, and Capricorn*, as is affirmed by *Hipparchus*: and that the *Colures* passed through the following Stars, according to *Eudoxus*. In the back of *Aries* is a star of the *sixth* magnitude, marked *V.* by *Bayer, &c.*”

But there is no mention, nor intimation in *Eudoxus*, or *Hipparchus* from him, of this little, and almost invisible star, as being in the back of *Aries*.

We see here the force of prejudice, since such a man as Sir *I.* could represent things so strangely wide from what he found in the Authors he took for his guides.

For the rest I must refer the reader to Sir *I.*'s antagonists, and especially to Mr. *Whiston's Appendix*, wherein he will find a very full confutation of Sir *I.*'s *Computation*.

I have said enough to my design, which has been only to shew that his *Astronomical* computation depended upon *suppositions*, very precarious, if not absolutely false.

I would only observe one thing more; viz. that, as in the primitive *Sphere* described by *Eudoxus*, in Sir *I.*'s own confession ‡, the *Summer Solstice* was in the xv degree of *Cancer*, so we may conceive from thence, that this was according to the old sphere of the *Egyptians*, of whom *Eudoxus* had borrowed it, with the rest also

X 2 of

* Philosoph. Transact. N. 397. p. 207, 209.

† It may be added, that his Calculations, tho' made upon the same supposition, do not intirely agree with those of Sir *I.*

‖ Chron. p. 82, 83, 87, 88.

‡ Chronol. p. 82.

of his spherical doctrine, when he resided amongst them. For it is known, that the *Egyptians* began from *Cancer*, the first year in their *Sothiac period* of 1460 Julian years, or 1461 Egyptian years. Now one of these *Periods* had its beginning from the 20th of *July* in the year before Christ 1322 : at which time the *apparent Heliacal* rising of *Sirius* happen'd about the middle of *Cancer* ; as the other antecedent *Period* began about the 1st degree of that sign, in the year B. Christ 2782; if we might suppose, that so early the *Egyptians* had already invented this *Period*.

§. II. Of the Age, *Hesiod* flourished in, according to Sir *I. N.*

SIR *I. N.* in his Abridgment having said on the year before Christ 870, that *Hesiod* flourished then; he offered at the same time this reason for it : “ That *Hesiod* hath told us himself, that he lived in the Age next after the wars of *Thebes* and *Troy*, and that this Age should end, when the men, then living, grew hoary, and dropt into the grave, &c.”

This pretended argument has been fully confuted by two learned men *†, who shewed that *Hesiod* says nothing like what Sir *I.* quotes from the Poet.

There is besides another reason, which might seem much stronger than that, being also grounded, as Sir *I.* pretends, upon Astronomical Calculation. And this is what I intend here to insist upon, and to prove that Sir *I.* builds again upon a false supposition.

Sir *I.* in his Chronology, p. 92. had said, that according to his method of computation, the *Longitude of Arcturus*, at the time of the *Argonautic* expedition, was $\text{nr } \parallel$, 13° . $24'$. $52''$. Afterwards p. 95. he adds: *Hesiod*

* Mr. *Bedford*, Animadv. p. 188, seq. & 71.

† Mr. *Whiston*, Collect. of Pap. P. II. p. 1027.

|| In that sign, when *Hesiod* liv'd, was *Arcturus* his *Heliacal* rising in the morning, which is very different from that at Sun-set.

Hesiod tells us, that sixty days after the winter solstice, the star Arcturus rose JUST AT SUN-SET : and thence it follows, that Hesiod flourished about an hundred years after the death of Solomon, or in the Generation, or Age next after the Trojan war, as Hesiod himself declares.

To confute this thoroughly, I shall not puzzle the Readers with long and intricate astronomical calculations *, about the *Longitude* of *Arcturus*, and it's true rising at sun-set in *Hesiod's* time. It will be sufficient for their satisfaction, to convince them of this single assertion, that this Poet has not said what Sir *I.* affirms from him, viz. that *Arcturus* rose, in his time, just at sun-set. These last words, absolutely necessary for Sir *I.'s* computation and argument, are not in *Hesiod*, neither expressly, nor indirectly. The truth of this assertion may be easily known by looking into the passage, pointed at by Sir *I.* and set down here at the bottom of the page †.

As for *Hesiod*, the truth is, that in this, and other places, where he hath occasion to bring in the rising or setting of some stars, he does not speak like a true and perfect *Astronomer*, who offers nothing but after, and according to, the most exact *Astronomical* observations. His whole Poem is designed for the use of *husbandmen* of the following Ages, as well as of his own time. 'Tis to them only he gives his instructions, concerning the country works and labours of the whole year ; distinguishing the times and seasons fit for each, by the rising and setting of the *Pleiades*, *Arcturus*, &c.

Mr. *Bedford* || says, *Hesiod was a Poet, and not an Astronomer*. If he means that Hesiod wrote like a Poet, and

* Mr. *Bedford* may be thereupon consulted by those, who are capable to understand the matter ; *Animadv.* p. 191 :

† *Hesiod*, Oper. & Dier. ver. 562 — 567.

Εὖτ' ἂν δ' ἐξήκοντα μετὰ τῆς παρ' ἡελίοιο
Χαμῖει ἐκτελέσῃ Ζεὺς ἡμῶτα, δ' ἦρα τῶν ἀστῆρ
Ἀρχὴν ἔσται, περιπλὼν ἱερὸν ῥέον Ὀλλυμποῖο,
Πρῶτον παμφαίνων, ἐπὶ ἑλλείλαι ἀκροκνήφαι.
Τὸν δ' αὖ μέν' ὀρθρογόη Πανδίωνις ὄρετο χελιδὼν
Ἐς φάει ἀνδρώποισι, ἔαρος νέον ἰσαμῆνοιο, &c.

|| P. 190.

and not like an Astronomer; in that sense he is perfectly in the right; and 'tis likewise true, not only, as he adds, that *Hesiod might not be well skilled in the utmost exactness*, but even that he was not really so. We have seen above *, that *Plato* does distinguish him from the true Astronomers, and confines his skill within the narrow compass of the ordinary knowledge of the rising and setting of the stars. Therefore we must, no doubt, understand, in the same sense, what *Pliny* relates of *Hesiod's Astrology* †, wherein he differ'd, about the time of the *Pleiades* setting in the morning, from *Thales*, *Anaximander*, and *Eutemon*, who also differ one from t'other.

I. However, as to the particular rising of *Arcturus* in *Hesiod's* passage, now under consideration, it is evident, that the Poet there is speaking of the country-works to be done in the *Spring-season*. In that view *Hesiod* gives his husbandmen some general indications of the approaching spring-time, when they ought to prune their vines, &c.

One of those indications, or signs of the *Spring*, is the rising of *Arcturus* in the evening, or after *Sun-set*, call'd by the Latins *Vespertinus*, and by the Greeks *Ἀρκτοῦρος*, to which answers the poetical word *ἀρκτοῦρος*, us'd here by *Hesiod*, who has not besides any other syllable of the *Sun-setting* just at the rising of that star.

Another Indication of the approaching *Spring-Season* in *Hesiod*, is the coming and return of *Swallows*, which is added by him here, as explaining, and fixing in a manner,

* P. 156.

† *Plin. Lib. XVIII. C. XXV. §. LVII. Eorum qui in eadem regione discedere, unam discordiam ponemus exempli gratia: occasum matutinum Vergiliarum Hesiodus (nam hujus quoque nomine exstat Astrologia) tradidit fieri, cum Aequinoctium Autumni conficeretur: Thales vigesimo quinto die ab Aequinoctio: Anaximander vigesimo nono: Eutemon XLVIII.*

To which passage *Dodwell de Cycl. p. 255.* seems to give too extensive an interpretation, when he says: *Ita propriam sibi, ut loquitur Plinius, Astrologiam ipse [Hesiodus] condere potuit.*

nanner, the first Sign; because it falls better under every husbandman's observation.

II. Now as this may happen in some years sooner, or later, than in others, by a few days, and consequently cannot be taken for a nice, exact Sign; thus also t'other *Indication*, or Sign, must be understood, not *Astronomically* of the true rising of *Arcturus* just at Sun-set, but, in popular sense, of the *apparent* * rising of that star in the evening *after* Sun-set, according to what *Pliny* declares †. And this *apparent* rising is the same, and the only one, which is commonly used by the other Writers, much more modern than *Hesiod*, when they speak of the same matter.

So that *Hesiod's* meaning, in the passage before us, cannot be any other but this: that *about sixty days* after the Winter Solstice, when the *Spring* begins, and, as a token or sign of it, *Arcturus* appears upon the *Horizon* in the evening, and the *Swallows* are coming again; when *Husbandmen* ought to take care of the works fit and necessary for that season, as the *pruning of their vines*, &c.

For which purpose there is no need Countrymen should be so nice, as *Astronomers*, in observing the rising of Stars, either in the morning or in the evening; seeing a day or two, sooner or later, cannot hurt their country-

* Vid. *Petavius* Uranol. var. Diff. L. II. c. 8. p. 88, 89.

Ubi N.B. hæc: Hinc apud scriptores etiam illos, qui uniusmodi Cœli usum, observationemque secuti sunt, pluribus diebus ante, vel post veros occasusque, stellarum ad eos notantur; quod illi apparentes non consecrati sunt: quia quia non uno die ac momento accidunt, ideo eadem tempora plerumque repetuntur, & ad dies propagantur aliquot, &c.

† Lib. XVIII. c. 25. Exortus occasusque [stellarum] binis modis intelliguntur. Aut enim adventu solis occultantur stella & conspici desinunt, aut ejusdem Abscessu proferunt se — Alio modo, quo die incipiunt apparere, vel desinunt, oriente sole, aut occidente, matutini respectu cognominati, prout alterutris eorum mane vel crepusculo contingit. — Dadrantes horarum, cum minimum, intervallo ea desinunt ante solis ortum, vel post occasum, ut aspicere possint.

country-business. That is *Pliny's* own remark *. And before him *Columella* had told his Husbandmen, that it was not necessary for their work, they should be as knowing as *Meton* and *Eudoxus* in Astrology, *in motibus Astrorum Ventorumque* †.

III. Besides, to shew that *Hesiod's* lesson must be taken in a popular and large sense, let us observe further, that the Poet hath not fix'd the exact point of the Winter-solstice, from which the LX days are to be reckon'd; but leaves it to the general and popular determination: which certainly may be some days different ‡ from the true and astronomical Solstice. Hence it is, that *Columella* Lib. IX. c. 2. gives this lesson: *Neque novi veris principium sic observare Rusticus debet, quemadmodum Astrologus, &c.*

IV. Lastly, Sir I. N's Calculations, built upon that place of *Hesiod*, will vanish all at once, if we do but consider, that the same number of days, between the winter-solstice, and the vespertine rising of *Arcturus*, is suppos'd to hold still for good, during a great many centuries after *Hesiod*, by divers writers, and who lived at very different times, one after another; as by *Hippocrates*, *Eudoxus*, *Jul. Cæsar*, *Pliny*, &c.

1. *Hippocrates*, as Sir I. owns, began to flourish at the time of the Peloponnesian war, 431 years B. Christ, that

* Lib. XVIII. c. 26. *Interim ab eo die (quisquis ille fuerit) quo flare coeperis [Favonius] non utique VI. Idus Febr. sed sive ante, quando pervernat, sive post, quando hyemat: post eam diem, inquam, innumera Rusticos cura distringat, &c.*

† Lib. I. Præf. fin. See also Lib. XI. c. 1. fin.

‡ For 'tis known, that at the winter and summer-solstice there is no sensible difference, for some days, in the Sun's declination, or length of days. Nor was it possible in *Hesiod's* time to make an exact and astronomical observation of the true point of those Solstices. Therefore he gives no other way for stating their beginning, but the general one, by the rising and setting of the *Pleiades*. And about this we have seen in *Pliny* the diversity of opinions, even as to the same country.

that is above 440 years, after the flourishing of *Hesiod*. And yet that father of Physicians reckons * XLIV days from the winter solstice to the beginning of *Zephyrus*, or *Favonius*: and then having spoken of the xv days following; he adds, that afterwards *was the rising of Arcturus, and the appearance of the swallows*: ἐπὶ ἡ Ἀρκτέρεϊ ἐπιτολῇ, καὶ Χελιδῶν ἥδη φαίνεται. So putting all those days together, we have LIX days from the winter solstice, after which the next day followed the rising of *Arcturus*, and the return of *Swallows*.

Otherwise, if we suppose, that in this number of 59 days is included the rising itself of *Arcturus*, then the argument is the stronger against Sir *I. N.* For the Stars moving eastwards from the Cardinal Points one degree, or one day in 72 years, it follows, that in 440 years after *Hesiod*, and in the time of *Hippocrates*, the rising of *Arcturus* should have been about five days more remote from the *winter-solstice*, than it was in *Hesiod*'s time.

It may be indeed objected, that *Galen* tells us, that this very work, we have quoted, was ascribed by some to divers other physicians, of whom some were ancienter than *Hippocrates* †. But however 'tis evident, that at least the Author must have liv'd some centuries after *Hesiod*; and that is sufficient to shew, that so long after him the same popular way of fixing the rising of stars was still used; and consequently, that from such a method no accurate calculation can be drawn, for determining the age of a writer.

2. The same conclusion is inforc'd by the like reckoning of *Eudoxus*, who flourish'd about 366 years before Christ. For according to the testimony of *Geminus* ||, he placed the *winter-solstice* on the 4th degree of *Capricorn*, and the rising of *Arcturus* after sun-set, with

* Lib. III. de Diæta.

† Vid. *Fabric. Bibl. Gr. T. 1. p. 849.*

|| Hag. c. 16. apud Petav. Uranol. p. 67, 68.

Ἐν δὲ τῷ 16. Ἀρκτέρεϊ ἀκούοντες.

with the return of *Swallows*, on the 4th degree of *Pisces*; thus making an interval of LX degrees, or LX days.

But by what *Geminus* says of *Euctemon*, the contemporary of *Meton*, he made *Arcturus* rise in the evening 71 days after the *winter-solstice*.

3. *Julius Cæsar*, who reformed the Roman calendar XLV years B. Christ, and so above eight centuries after *Hesiod*, placed the winter-solstice on *Decemb. 25th*, and *vesper* rising of *Arcturus* upon the 23d of *Febr.* which makes an interval of LX or LXI days. We have for both the testimony of *Columella* *, and *Pliny* †.

4. Accordingly *Pliny* himself, writing above a hundred years after *Jul. Cæsar*, hath the very same round number of *sixty days*, used by *Hesiod* about a thousand years before, for the rising of *Arcturus* in the evening. For speaking of *Bees*, lib. XI. c. 16. he says expressly: *A Bruma ad Arcturi exortum diebus LX, somno aluntur sine ullo cibo.* The same number of days is also found, lib. II. c. 47. §. 47 ||.

Now would Sir *I. N.* or any of his friends conclude from these expressions of *Pliny*, that he lived in the same time with *Hesiod*? And yet they would have as good ground for this last, as there is for determining *Hesiod's* Age from such a calculation, and observation about the rising of *Arcturus*.

P. S. Having written the precedent remarks soon after the publishing of Sir *P's* Chronology, at the desire of

* Vid. Lib. IX. c. 14.

And yet he varies in fixing the rising of *Arcturus*: 1st, he puts it about the vi or v. *Cal. Mart.* Lib. 2. c. 10. and Lib. XI. c. 2. on ix *Cal. Mart.* But for all that he declares, that he follows *Eudoxus*, &c. *In hac ruris Disciplina sequor nunc Eudoxi, & Metonis, antiquorumque fastus Astrologorum, qui sunt aptati publicis Sacrificiis, &c.* Lib. IX. c. 14.

† Lib. XVIII. c. 26. *A Favonio in Equinoctium Vernali Cæsari significat XVII Cal. Martii triduum variè, & VIII Calend. hirundinis Visa, & postero Die Arcturi exortu Vespertino: & cap. 25. Bruma Capricorni, ad VIII Cal. Janu. ferè.*

|| De quo Loco vid. *Harduin. Not. T. 1. Dodwell de Cycl. p. 260.*

of a person, to whom I owe all the respect and duty imaginable; some time after I remember'd, that *Scaliger* many years before had observ'd how wrong it would be to determine *Hesiod's* Age from that very passage urged by Sir I. N.

As some readers may be willing to see that great man, and reformer of chronology's words, I shall set down here what is sufficient for their satisfaction.

“ Neque tamen negare possunt Chaldæorum & Ægyptiorum fautores; Græcos etiam vetustissimos aliqua Astrologia usos: idque ad tempestatum significaciones tantum, ad arandi, ad ferendi tempora. — Apud *Hesiodum*, præter easdem, quas eodem, ut *Homerus*, versiculo comprehendit, *Arcturi* ortum post sexaginta dies a *Brumæ* sidere confecto: hoc est sexaginta gradus a principio *Capricorni*. At *Euctemon* posuit eundem ortum in XIII *Piscium**, septuaginta tribus partibus a *Brumâ*. Igitur ab *Hesiodo*, ad *Euctemona*, XIII partium *ὑπολήψεως* facta erat, anno cccxlv Iphiti, quo *Meton* & *Euctemon* illas observationes suas publicarunt. Ea anticipatio non potuisset fieri, nisi in annis noningentis†, ut minimum: quod intervallum excedit omnem antiquitatis Græcanicæ memoriam. Ideo *Hesiodus* antiquior esset temporibus *Trojanis*, annis circiter centum quinquaginta. Quod ridiculum. Sed profecto *Brumam*, seu *τεροπὰς ἡελίου* intelligit, cum aliis omnibus Græcis, VII diem *Januarii*, *κέντερον* nempe *χαίμενων*, de quo non semel in nostris libris de *Emendatione*. Et præterea, [N. B.] a Poëtis ortuum & occasuum momenta exquisita non sunt exigenda. Nam ut *Brumam*, ita

Y 2

“ etiam

* At apud *Geminum*. c. XVI, p. 67, 68. *Capricornum* Sol peragrat *Diebus* 29. Die 1. *Euctemoni* solstitium hybernium significat. *Pisces* Sol percurrit *Diebus* 30. — Die 12. *Euctemoni* *Arcturus* Vesperis oritur: *Ἀρκυῦρος ἐσπείρεος ἐπέλλει*.

Jam verò à die 1. *Capric.* ad diem 12. *Pisc.* inclusivè numerantur dies 71. juxta *Euctemonem* ex *Gemini* sententiâ; scil. *Capr.* 29 dies + *Aquar.* 30. + *Pisc.* 12. = 71.

† Just 936 years, according to Sir I. N. and several other modern Astronomers, who assign one degree, or one Day, to 72 years.

“ etiam ortum *Arcturi* ὀλοσχερῶς ex populari usu dixit:
 “ quale illud quoque, quadraginta dies occultari *Ver-*
 “ *giliæ*, post tempus arationis vernæ, &c.” *Præf. Scal.*
ad Manil. edit. 2. ann. 1600.

J. M.



RUTILIUS.



IS Poem called *Itinerarium* is come down to us imperfect, and corrupted, for want of copies. Barthius says he could never hear of more than one MS.

L. I. 59.

*Te non flammigeris Libyæ tardavit arenis,
 Non armata suo reppulit Ursa gelu.*

Libyæ. 'Tis so in the text in Almeloveen's edition; and so it is quoted there in the note of Sitzmannus on that line: nor is it set down among the Errata. It must be *Libye*; but this emendation is so obvious, that I can't help thinking *Libyæ* to be a fault of the press.

V. 75.

*Aras Pæoniam meruit medicina per artem,
 Faustus & Alcides nobilitate Deus.*

Nobilitas, I suppose, stands here for *magnanimitas*, *virtus*, *fortitudo*. Castalio and Barthius propose

Faustus & Alcides mobilitate Deus.

Which will do well enough, but it must be upon a supposition that Hercules was running footman to *Eurytheus*. Almeloveen makes it,

Faustus & Alcides ferocitate Deus.

I would willingly ascribe so bad a correction as this is to inattention, rather than to ignorance. *Homines sumus.* V.

V. 111.

*Quid loquar inclusas inter laquearia silvas?
Vernula quæ vario carmine ludit avis.*

Grævius — *quam—ludat. qua—ludis* would be better,
Rutilius addressing himself to *Rome*, says, V. 161.

*Sive datur patriis vitam componere terris,
Sive oculis umquam restituere meis,
Fortunatus agam, votoque beatior omni,
Semper digneris si meminisse mei.*

vitam componere is *mori*, says Barthius. I think not.
By *vitam componere* he either means no more than *vivere*,
or else he means *quietam vitam degere*.

He seems to allude to Virgil, *Æn.* IV. 340.

*Me si fata meis paterentur ducere vitam
Auspiciis, & sponte mea componere curas, &c.*

Lactantius Div. Inst. I. 15. *Deinde ipsi reges, cum cari
fuissent iis, quorum vitam composuerant, magnum sui de-
siderium mortui reliquerunt.*

V. 166.

Non possum sicca dicere luce, vale.

Rutilius uses *sicca luce* for *siccis oculis*; it is a harsh ex-
pression, but there are many such in this Poem. Hein-
sius conjectures, *sicca---voce*. But that does not mend
the matter at all.

Statius Theb. XI. 585. has

—— *effossæ squallent vestigia lucis.*

Sedulius IV. 250. *cæcus genitus*

—— *dilapsus ventre parentis*

In lucem sine luce ruit.

Where *lucē* may signify *eyes*, though that be more than
I will affirm.

Prudentius has *siccis visibus Περὶ Στρεφ.* 710.

Procereſque ſiccis non ſtetiſſe viſibus.

Sedulius III. 145. — *Fili inclyte David*
Discute nocturnas extinctis vultibus umbras.
Et clarum largire diem.

IV. 31. — *confidere cecos*
Conspicit extinctæ poscentes munera formæ.

V. 197.

Sed cæli plaga candidior, tractusque serenus
Signat septenis culmina clara jugis.

Perhaps -- *septeni--jugi.* Statius Silv. IV. 1. 6.
Et septemgemino jactantior æthera pulset
Roma jugo.

V. 377.

Egressi villam petimusque, lutoque vagamur.
Stagna placeant septo delitiosa vado :
Ludere lascivos inter vivaria pisces
Gurgitis inclusi laxior unda finit.

Barthius has very well corrected the first line
 — *petimus, ludoque vagamur.*

I suspect the word *delitiosa*, and fancy the Poet writ
desidiosa. He describes a large fish-pond, and calls its
 waters *stagna desidiosa*, because being enclosed and cut
 off from the sea, they are calm and not moved by
 storms and tempests. So before v. 245, of a haven,

Interior medias sinus invitatus in ædes
Instabilem fixis æra nescit aquis.

Tibullus II. vi. 27.

Claudit & indomitum moles mare, lentus ut intra
Negligat bibernas piscis adesse minas.

Calm and stagnating waters are a thousand times call'd
 by the poets, *pigræ, inertes, desides*. Martial Epigr.
 IX. 101.

Multum, crede mihi, refert, a fonte bibatur,
Quæ fluit, an pigro quæ stupet unda lacu.

V. 453.

*In Volaterranum verò Vada nomine tractum
 Ingressus dubii tramitis alta lega.
 Incertus gemina discriminat arbore fauces,
 Defixasque offert limes uterque sudes.
 Illis proceras mos est adnectere lauros,
 Conspicuas ramis & fruticante coma,
 Ut præbente algam densi symplegade limi
 Servet inoffensas semita clara notas.*

For *Incertus* Castalio reads *Incertas*, Barthius *Infertus*. The sea being here in most parts of it not deep enough, that part which is navigable is marked out by posts fixed in the water, between which ships may pass: and this way being often cover'd with sea-weed, they have fastned great laurel branches to the top of the posts, to serve as a guide. This is what the Poet means. I fancy therefore that he writ,

*Incertas gemina discriminat arbore fauces,
 Defixasque offert limes utrinque sudes.*

Incertas, that is, *incertas futuras sine hoc indice.*

By *semita clara* in the last line he means *περὶ πύλιν*, easy to be seen. *vero* in the first line should not be taken for an adverb: it must be join'd with *nomine*.

V. 515.

*Affurgit ponti medio circumflua Gorgon
 Inter Pisanum Cyniacumque latus.
 Adversus scopulos, damni monumenta recentis,
 Perditus hic vivo funere civis erat.*

A young Gentleman, probably a friend of Rutilius, was turned Monk, and had retired into the little island Gorgon, which the Monks had chosen for a place to live in. This gave Rutilius a great deal of uneasiness, for he hated the Christians heartily, as appears from many places in this Poem. *Adversus scopulos* does not seem very intelligible. I conjecture

Avertor

Avertor scopulos, damni, &c.

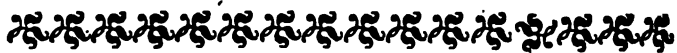
or *Aversör*. — That is, I turn away with detestation from the rocks of Gorgon, which put me in mind of the loss of a friend, who was fool enough to bury himself alive there. May I fancy that our Poet had these lines of Virgil in his mind : *Æn. III. 272.*

*Effugimus scopulos Ithacæ, Laertia regna,
Et terram altricem sævi execramur Ulixæi.*

V. 571.

*Ante diu quam Trojugenas fortuna penates
Laurentinorum regibus infereret,
Elide deductas suscepit Etruria Pisas.*

Perhaps *sedibus*



[Communicated to me.]

THEOCRITUS.

Idyll. α. 7.



Διον, ὃ πιμάν.] If 'tis true what Herodian observes that the Dorians keep the common idiom in *Oxytonis imparisyllabiciis*, we must alter *πιμάν* into *ποιμήν*.

46.

Πυρναΐαις τ' αφυλᾷσι ἡγλὸν βέβρυσεν ἀλωά.

Theocritus had his eye on Homer. *Il. Σ. 561.*

Ἴβ' δ' ἐτίθει τ' αφυλᾷσι μέγα βέβρυσαν ἀλωήν,
Καλὴν, χρυσήν.

77.
 Ηνδ' Ἑρμαῖς πρέπας. ἀπ' ὕρι.

Read ὕρι, as v. 115. And v. 86. for Βέπας read Βούπας, as v. 113. and Id. ζ'. 73.

γ'. 20.

Ἐστὶ καὶ ὅς κενεοῖσι. Read Ἐντὶ, as Id. α'. 17. and in other places. And 46, for ὕρεσι read ὥρεσι.

δ.

Schol. ad v. 43. Αἰτισοφάνης ἢ Βατραχίαι φησὶ περὶ τῷ Κλέων. 'Tis plain from the place alluded to, which is v. 425 of Aristophanes's *Frogs*, that instead of Κλέων you must read Κλειθένης.

ε'. 5.

For Πρῶτος δ' ἀρξάτο, read Πρῶτος. And v. 13. for Φεάζει, Φεάσδει, as Id. α'. 102.

23.

Ἀντάρ ὁ μάλιστα ὁ Τήλεμαχος ἔχθρ' ἀγορεύων,
 Ἐχθρὰ φέροι ποτὶ οἶκον, ὅπως ἰσχύσῃ φυλάξῃ.

Compare this passage with Od. 1. 509. to which passage the Scholiast alludes, ἔπος ἐστὶ ὁ Τήλεμαχος ὁ παρ' Ὀμήρῳ Εὐρυμέδης (read Εὐρυμίδης) ἢ Εὐρύμαχος καλούμενος, ὃς μαντοσύνη ἐκέκαστο. Expunge those words ἢ Εὐρύμαχος καλούμενος, which are either the blunder of the Scholiast, or a silly marginal reading crept into the text. See Ovid likewise Met. XIII. 770. This imprecation is frequently seen in the Poets. So Virgil, *Dī capiti ipsius, generique reservent.*

ια'. 7.

ὁ Κύνελος ὁ παρ' ἡμῶν. Read ἀμῶν.

12.

Πολλάκι γὰρ οἷες ποτὶ Τ' αὐλῖον αὐταὶ ἀπῆνθον
 αὐταί, ἰρσῶ, sponte sua. So the Latins use *ipse* for *sponte sua*. Virgil Ecl. IV. 21. & Servius.

78.

χιλίστη. R. χιλίσδοιτι.

ιδ. 36.

— πλίον ἀργυρίῳ καθάρῳ μιᾷ

ἢ δύο.

Schol. πλίον ἠνάλωσα ἢ δυοῖν μιᾷ καθάρῳ ἀργυρίῳ. *it cost above two pounds of fine silver. I wonder what the Translator was dreaming of, when he rendered it, pluris quam argenti puri mina una vel duabus, more than one or two pounds.*

61.

For ἦλθον read ἦνθον, as 'tis written in other places, and in Id. ις'. 47. v. 64. for ἠγάγεθ', read ἀγάγεθ'. 18 in this Id. v. 103. ἀγαγαν. v. 101. for παίδων, παίδυσ'. v. 140. for ἐκαστῶν, ἐκαστῶν.

ις'. 1.

For κέραι read κώραι, as Id. δ'. 82. κζ'. 7. v. 6. for Ημετέρας, Αμετέρας. v. 29 and 70. for Μυαίων, Μωσίων. v. 52. for ἐλθόν, ἐνθόν.

κα. 46.

Χώ μιν τὰγκίςρη. Read τὼγκίςρη, as in v. 10. and v. 56. So in v. 57. for τὰγκίςρια read τὼγκίςρια. v. 63. for σύ γε read τύ γε, and in the last line for φη, Μὴ τὸ θάνης λιμῶ, καίτοι χρυφοῖσιν ὀνέροις.

Lucian in Αλεκτρίονι has a thought like this, οὐδ' ὅρα ὅπως μὴ ὄναρ πλυτῶν, λιμώττης ἀνεγερόμενος.

κζ'. 1.

For ἦρπασε read ἀρπασε. v. 2. for ἦδ', ἀδ'. v. 11. for ἦδέϊ, ἀδέϊ. v. 13. for τὴν, τάν. v. 41. for μήτηρ, μάτηρ. v. 48. for μαζῶν, μασδῶν, as Id. γ. 16. v. 50. for τεῆν, τεάν. v. 55. for πρώτισον, πρᾶτισον; and for

(179)

for ὁπλίζω, ὁπλίσθω. v. 62. for ἀντή, πικρά. v. 65. for
μήτηρ, μάτηρ.

J. U.



VIRGIL.

Æn. V. 495.



*Erstius Eurytion, tunc, o clarissime, frater,
Pandare: qui quondam, jussus confundere sæ-*

das, In medios telum torstis primus Achivos.

I made this observation, vol. I. p. 12. Minerva per-
suaded Pandarus to do this base action.

Τὴ δὲ φρένας ἀφρονι παύειν. Homer II. Δ. 104.

Which made me fancy that it might be

suasus confundere sædas.

But *jussus* is better. It became Virgil to favour as
much as he possibly cou'd the Trojans and their friends.
And therefore he says *jussus* to excuse the conduct of
this Hero.

To this the following objection has been made;
*There's no occasion to seek shelter in this artifice; for
jussus is better than suasus, because 'tis the reading of the
Manuscript, and because it is synonymous with suasus;
what the Gods persuade, they as it were command, and so
of other people; and accordingly Cæsar joins hortor and
jubeo together, Quòd res nulla successerat, postero die
consilium ceperunt ex oppido profugere, hortante & ju-
bente Vercingetorige, de B. G. 7. 25. Thus καλεῖω of the
Greeks is properly jubere, but as frequently hortari, sua-
dere, rogare, petere.*

I cannot pretend to give a full answer to the Gentle-
man's objection, for I am in the case that Simonides

was once in : the more I consider it, the less I understand it. However two things I see in it.

1. An Apophthegm, *What the Gods persuade they as if were command.*

2. An assertion that *jubere* may signify *to persuade*.

1. The Apophthegm has nothing to do here, for Minerva came to Pandarus in disguise, like a man, and a man that was but his equal at best,

Ἥ δ' ἀνδρὶ ἐκέλη Τρώων κατ' ἐδύσσεθ' ὄμιλον
Λαοδάμῳ Ἀντηνορίδῃ —

and having laid aside the appearance of a Goddess, laid aside the authority of one.

2. The Gentleman has asserted that *jubere* may signify *to persuade* ; but any one may see that he has not proved it.

But suppose *jubere* may signify *to persuade* ; yet *jussus* here in Virgil means *commanded*, for the reason which I have given.

Pandarus was persuaded by Minerva appearing like the son of Antenor to do an infamous action, and he was induced by the hopes of being paid for it. Virgil leads away his reader from the thoughts of this, and says
—— *jussus confundere fœdus.*

Pandarus shot at Menelaus and wounded him. This also Virgil softens, and says

In medios telum torfisti primus Achivos.

[Com-



[Communicated to me.]

OBSERVATIONS upon some of the Inscriptions publish'd by Sir G. WHELER and Mr. SPON, in their Travels.

Sir G. Wheeler p. 200.

“  NE *Watson* a *Scotch* man, who had travelled 4 or 5 years in Turkey, and was a good master of the Arabian and Turkish languages, told Sir G. *Wheeler* and Mr. *Spon* great things of their learning: among others, that *Gaffarel* had borrowed all his book of *Unheard of Curiosities* out of their writers: and that *Grotius* had taken his principal arguments for the *Truth of the Christian religion* out of Arabian books.”

What *Gaffarel* might do I will not say. The Talismanical notions came first perhaps from them: and he seems to have been acquainted with that sort of Writers. But he fairly quotes all the Authors that he had occasion to use: and of these the greatest number are such as the Arabians knew nothing of; and they probably as little of them. Or, how much soever *Gaffarel* may owe to the Arabians, some perhaps may say, that the world is not much indebted to them upon that account.

But as to *Grotius*, I believe, all that are acquainted with his excellent Learning, will make no scruple to say that the charge is unjust. For, (1) tho his Learning was very extensive; and it appears from his Commentaries upon the Scripture that he was well versed in the Jewish Writers; yet I do not find that he was so well acquainted with the Arabians: for he quotes little in that language except sometimes the version of
the

the Testament. (2) And tho he were, yet much the greatest part of the Writers quoted in that book, being Greek and Latin, he could not borrow from the Arabians who knew nothing of them. Nor was there any occasion for his borrowing his Hebrew quotations from them, because he was sufficiently acquainted with these books himself: and much less for his explications of the Scriptures; because he certainly understood them much better than any of the Arabians. (3) And as to the reasoning part of that book, it may as well be said that he borrow'd from them his books *de Jure Belli & Pacis*, as it. *Grotius* needed no help for such a work, or any other that he thought fit to undertake, but what he was willing to own. Indeed no man more freely own'd his debts of that nature than he: he was glad of any opportunity to shew where he had receiv'd light from other writers; whose words, as often as there was occasion, he always quoted; as appears from his Annotations on the Bible, his books *de Jure Belli & Pacis*, and *de Veritate Relig. Christi*. (4) It appears from the preface of his book *de Veritate Religionis Christianæ*, that he writ it when he was in prison, with the assistance of few or no books; for the sake of his country seamen, to employ their leisure time in their long voyages in getting it by heart. Where had he then an opportunity of consulting these Arabic Writers? (5) Or if he had any such, what were they? What is become of them? Who ever saw them? If Mr. Watson in his Travels met with any books writ upon this or a like subject, it does not follow that they were brought into these parts of Europe: and it is certain that *Grotius* did never, either before or after he writ that book, travel into the East, to read them there.

As to the Character he gives of their Learning; it may be allow'd to be greater than what we know of it: because we see few of their books; which being in MSt. seldom come out of their own Countries. For it is but the other day that they have had the use of printing. Some

of

of the Saracen Caliphs, and the Moorish Kings in Spain, were indeed encouragers of Learning; but few of their writers were Christians; and many of their books must be suppos'd to be lost. Since they have fallen under the dominion of the Turks, it is well known that learning has met with little encouragement.

Wheler, p. 234. *Spon* To. 1. p. 392. at *Thyatira*.

The following Inscription was found upon the basis of a statue erected by the senate of *Thyatira* in honour of one of their citizens, who had done them some considerable services, which are here reckon'd up.

ΑΙ...ΣΤΑΤΟΥ Αγωνοδετήσαν-
τα τῷ Περόπολις Τυρίμνυ εν-
δοξάσ. ἡ επιφανέας —

In the first line *Spon* reads Α...σταῖν. The following participles, which agree with this noun, being all in the Accusative case, [αγωνοδετήσαντα, ανασταφέντα, επιπλάσαντα, χρημήσαντα, καταστάντα] shew that this ought likewise to be in the Accusative case. It was perhaps Αγωνίσταν.

L. 3. *Spon* reads it more truly ενδόξως ἡ επιφανῶς.

His first merit was, that he had celebrated games in honour of the God *Tyrimnus*; who seems to have been the tutelar deity of that city. Mention is made of him in another inscription found at the same place; but I believe in no ancient writer.

He is called in this inscription Περόπολις, in the other Θεός Περόπολις, because they plac'd his Temple without the gates of their city; as if they hoped thereby to engage him to defend them from the assaults of their enemies.

— εν τε ΔΕ-
μομαῖς ἡ ΕΛΠΙΔΟΥΣΙΝ ταῖς πρὸς
τὴν Βυλιν ανασταφέντα ΦΓΛΟ-
τέμῳς ἡ μεγαλοπρεπῶς....

For

For *δινομαῖς* must be read *διανομαῖς*. The following words *Spon* has more truly, *ὃ ΕΠΙΔΟΣΕΙΝ ταῖς πρὸς τὴν ΒυΔΗΝ ἀναστραφέντα ΦΙΛΟΤΕΜΩΣ ὃ μεγαλοπρεπῶς* —————

This was the second article of his merit, his liberality to the senate; which it seems they did not think it beneath them to accept. The like is taken notice of in an Inscription at *Lampsacus*, which may be found among these Observations p. 102.

————— καὶ
 τὰς δημοτικὰς Θυσίας καὶ ΕΟΥ-
 τας ἀφ' ὧν καὶ ἀνυπερκρί-
 τως ἐΠΙΤΕΣΑΝΤΑ —————

For *εὐταῖς* *Spon* has *εἰστας*, and *ἐπιπλέοντα* for *ἐπιπσαντα*: it must be read *εἰστὰς* and *ἐπιπλίσαντα*. It was another merit, that he had born the charge of some public *sacrifices* and *festivals*, (probably in honour of their tutelar God *Tyrimnus*) in so plentiful and generous a manner, that none ever exceeded him. The like is to be met with in other Inscriptions: in one at *Tbyatira*, (Whel. p. 235. *Spon*. T. I. p. 390) *ἐπιτελέσασαν τὰ τῆς Θεῆς Μυσηῖα καὶ τὰς Θυσίας λαμπρῶς καὶ πολυδαπάνως*: and in another at *Lampsacus*, (Whel. p. 77) [τὴν Πόλιν] *αλείψαντα λαμπρῶς καὶ πολυδαπάνως, καὶ ἀσυγκρίτως*.

————— τὴν Πατρί-
 δα ἐν π. Θυμηλικῷ καὶ ΤΤΜΝ-
 ῳ Ἀγῶνι δέμασιν ἀσυγκρίτως
 οἰκοδὸν ΚΑΙΤΕΜΝΑΣΙΝ ΠΡΟΣΠΑΡΑΣ
 τῷ Πατρὶ Λακκιανῷ ΑΝΑΡ...
 ... πάσαις Ἀρχαῖς καὶ Λειτουργίαις
 ... αὐτῶν ὑπακούοντος Π
 Πατρίδι φιλοτέμνω —————

In these lines are comprehended the rest of his services to this city, which they thought deserv'd to be acknowledged by erecting a statue to his honor, with this inscription upon it. But they are imperfect, and, besides that, so defac'd and corrupted, that I can but guess at the meaning of some of them; and of the rest I am scarce able so much as to guess at it. I should be glad to see a better copy, or happier conjectures upon this.

τὴν Πατρίδα] cannot be join'd to the words that either go before it, or follow it. Mr. Spon's reading is fuller: *ὃν τῇ Πανηγύρει κοσμήσαντα τὴν Πατρίδα*. For *εν* I would read *καὶ*, to connect this sentence with what goes before it. The Πανηγύρεις were general assemblies of the people of a whole country, for their public sacrifices, and for celebrating games in honor of their Gods: upon which occasions there used to be likewise public marts for the selling of merchandize. The bringing such meetings to any particular place, was both an honor, and an advantage to it: and therefore the obtaining such a privilege for one's country was deservedly acknowledged to be a very great service to it. As *Asia minor* was at that time subject to the Romans, that privilege was to be obtain'd from their Emperor; who then probably was *Caracalla*, who seems to have been a friend and benefactor to this city, as may be gather'd from some inscriptions in these books; in one of which (*Wel. p. 231. Spon. p. 397.*) he is called τῇσι πόλεσιν Κεκλημένος. He was therefore the more likely to confer this honour upon them, and seems to have done it upon the application of the person named in the inscription. This *Panegyris* seems to have been in honor of the God *Tyrimnus* mention'd in the beginning of this inscription, and the games there spoken of to have been such as were celebrated during the Panegyris.

The words that follow, *Spon* reads thus: *εν τῷ Θωμῳ μελικῷ καὶ Γυμνῳ Ἀγωνι δέμασιν ἀσπύκρως*.

The *Θυμελικὴς Ἀγών* was for *Music*; so called from *Θυμέλη*, the Pulpitum, or Stage, where the musicians stood while they play'd. The *Γυμνικὸς* (or rather *Γυμνικῆς*) *Ἀγών* was the Athletic exercises, which were performed naked. As the *Θεματικοὶ Ἀγῶνες* were those games in which the victors receiv'd a reward in *money*, (for which reason they were likewise call'd *Ἀργυρίται*) so *Θίμα* may signify the *reward* itself; tho' indeed I do not remember to have met with it in that sense in any writer. If it be understood in this sense, the meaning of the sentence will be this: "that he was generous beyond comparison in the rewards which he promised to the victors in the Thymelic, and Gymnic games." But then it must be read, not *αὐνκρίως*, but *αὐνκρίτοι*, to make it agree with the other accusatives that come before and after it.

Οἰκοῦν καί πηνασιν, or (as *Spon* reads it) *χρημασιν*, I know not well what to make of. *Οἰκοῦν ἐ δόμο sua*, seems to signify the same as *ἐξ ιδίων*, in other inscriptions, "that he bore the expence himself:" but then there wants a participle to join it to. The next word is certainly wrong: the participle *καταθήμενον* join'd with *οἰκοῦν* would bear a good sense: that he did "in certamine musico & gymnico tanta vic- toribus proponere præmia, ut nemo cum eo com- parari possit." *καταπύδημι* is us'd in this sense by Theocritus Id. 4. 11. — *Χρῆσθαι καταδῆναι ἀελθον*; but then the sentence must be read thus: *ἐν τῇ θυμελικῇ ἢ γυμνικῇ Ἀγῶνι θίμαζα αὐνκρίτως οἰκοῦν καταθήμενον*. [N. From the word *αὐνκρίτως* in this inscription, and the like in others, it may be observed that the rule for changing *ν* into *γ* ante *γ, κ, χ* was not then observed.]

The following lines are fuller, and more correct in *Mr. Spon*.

προσκα-

εας ΤΟΤΣ ΑΓΩΝΙΣΤΑΣ ΚΑΤΑΣΤΑΝΤΑ ΘΕΟΤ
 ἢ τῷ Πατρὶ ΛΑΙΚΙΑΝῷ ἀνδρὶ
 ΕΝ πάσαις Ἀρχαῖς ἢ Λειτουργίαις
 ΚΑΙ ὑπηρεσίαις ὑπακούονΤΟΣ ΤΗ,
 Πατρίδι—

προσκαεας is certainly wrong: if it be read *πρὸς πάντας τὸς Ἀγωνιστάς*, it will look as if the *Agonothetes* himself did, at least in some of the games, challenge all opposers: which, in an age and country where all these exercises were so much practised and esteemed, is not altogether improbable.

By Θεῷ must be understood *Tyrinnus*. But I do not see any connexion between Θεῷ ἢ τῷ Πατρί and what goes before: something seems to be wanting in both the copies. The connexion would be preserv'd by the inserting of some such words as these: 'ΙΕΡΕΑ ΤΟΤ Θεῷ, ΚΑΙ 'ΤΙΟΝ τῷ Πατρί—

The Priests, at least of their principal Gods, as their tutelary Gods were, used to be men of quality. *Alphenus*, who appears from three inscriptions (to be found in Sir G. Wh. p. 231, 232, 233) to have born several very considerable offices, is in two of them called 'Ιερὺς Θεῷ, and in the third 'Ιερὺς τῷ Προπόλει Θεῷ Τυρίμνῳ. And it is not unlikely that they should bear the charge of those games, which were celebrated in honor of their God: probably that might be the reason why they were chose to the office.

The character given of his father, [ΛΑΙΚΙΑΝῷ Wh. ΛΑΙΚ Sp.] of his readiness to serve his country in all sorts of offices, shews that, in doing this honor to the son, they had a regard likewise to the father's merit.

[What is now writ ὑπηρεσία [with η] is in this inscription writ ὑπερσία [with ε] and that in both copies, if they are right, and perhaps not without reason.

The meaning of what follows is this: "the Senate [of Thyatira] in acknowledgement of the forementioned services [of Agesiſtratus] had, at their own expence, erected this statue to his honor: in doing which they had likewise respect to the services which he had formerly done his country, in the several offices that he had born, from his youth 'till now."

At the bottom is put, as usual, the name of the person to whose care the erection of the statue was committed.

————— ἡ Βουλὴ ἐκ πάντων

ιδίων μυστροῦς' ἀνέστησεν

Spon. — οὐσα

.. Κ παίδος ἡλικίας καὶ ΕΛΛΑΙΣ

Sp. ἐκ ἐν ἄλλαις

Ἀρχαῖς καὶ ΛΙΤΟΥΓΙΑΙΣ αὐτῷ ΕΛΛΕ Sp. Λαίῳ ἢ λ..ε

ΗΝΕΙΕΝΤΟΣ Τῇ ΠΑΤΡΙΔΙ· ΕΠΙΜΕΛΙ-

Sp. ὑπηρε — μελη-

ΔΕΝΤΟΥ ΑΝΤΑΝΙΝΟΥ ΒΑΣΣΟΥ Sp. — τος Ἀντωνίου

Mr. Spon's readings mark'd in the margin are good:

ἐν ἄλλαις for ἐλαίς· Λαίῳ for Λαίῳ· ὑπηρετῶντ' for ... ηνετῶντ'· ἐπιμεληθέντ' for ἐπι-

μεληθέντ'· But I know not what to make of ελ..ε

[Sp. ἢ λ.. ε]: it seems to have been an adverb join'd to the following participle ὑπηρετῶντ' and this too must be read ὑπηρετῶντα· for it must be join'd not to Πατρί, but to the name in the beginning of the inscription, upon which the participles which follow it depend.

It matters not much whether it be read Ἀντωνίου, or Ἀντονίου· but after the reign of the *Antonines*, and now especially, that the emperor *Caracalla*, who was their patron, took that name, *Antoninus* was probably more commonly used.

Wheler p. 65. at *Smyrna*.

Ταπὰς Ἡερδμίδους Μαγνήτης ἀπὸ Σιτύλου ΖΩΣΑ
ΚΑ-ΤΟ ΠΙΟΝ τῷ κατοιχομένῳ Λυσανία Λυσα. καὶ τῷ
Πατρὶ αὐτῷ Λυσα.

This

This inscription was found upon a sepulchre made by a woman for her son and husband, who were lately dead; and in which she herself, after her death, intended to be laid. But there wants a word to make it perfect: it should be Ζῶσα ΕΑΤΤΗ, καὶ παρ' ἑαυτῆς. Λυσα, which occurs twice in the latter part, in the first place must be read Λυσανίς, in the next Λυσανίς.

Sir G. Wh. " *Tatias* the son of *Herotbemis*." it should be
—— the daughter of *Herotbemis*.

The occasion of his producing this inscription was his speaking of a city in *Lydia*, standing near the mountain *Sipylos*, and therefore called Μαγνησία πρὸς Σιπύλῳ, or ὑπὸ Σιπύλῳ, (*Pliny* uses an expression like that in this inscription, *Magnetes a Sipylo*) to distinguish it from another of the same name in *Ionia*, standing near the river *Mæander*, and therefore called Μαγνησία πρὸς Μαίανδρῳ, or, ἐπὶ Μαίανδρῳ.

Wheler, p. 244.

" Their [the *Smyrnæans*] confederacy with *Hierapolis*
" represented by two urns upon a medal, containing
" each two palm-branches, seems to have been cele-
" brated by some game bearing the name of *Confederacy*,
" 'Ομόνοια."

'Ομόνοια seems to signify no more in Ἱεραπολειτῶν καὶ Σμυρναίων 'Ομόνοια, upon this medal, than it does in the like legend upon other medals, in which it signifies only the *alliance* that was between the cities nam'd there: as in Σμυρναίων Θυατειρηνῶν 'Ομόνοια Σμυρναίων Περινδιῶν 'Ομόνοια Σμυρναίων Περγαμηνῶν 'Ομόνοια. Mr. *Spon* reckons up a good number of them.

Tho', from the *Urns* with palms in them upon this medal, it is not improbable, that some games were celebrated there upon the occasion of this confederacy.

Wheler p.

" We pass'd a little stream, which in times past was
" (as is believ'd) the river *Halys*, that runs to *Colo-*
" *phon*."

Spon

Spon (p. 240) calls it "la petite riviere *Halis*, qui alloit, autrefois a Colophon."

It should be *Halesus*: for *Pliny* tells us that that was the name of the river that ran by *Colophon*: *Colophon Haleso affluente*. L. 5. c. 29. *Halys* was far distant from this place; for it rose in Cappadocia, and ran into the Euxin sea. T. R.



[Communicated to me.]

O P P I A N.

ΑΛΙΕΤΤ. Α. 571.

Η Μὲν ἀλὸς πάλιν εἰσι ΜΕΤ' ἦθεα τὸν δ' ἐπὶ
ΧΕΡΣΟΝ
Ολῆς ἄγει. And v. 688.

— τῇ δ' ἔτι ΜΕΤ' οἵδ' ἔμμεν, ἀλλ' ἐπὶ ΧΕΡΣΟΝ
Ἄνετ' ἀνερχομένη γαστρός μῶν, ὥρ' ὥρ' ὥδ' —
And then follow, ἐνὶ τετραφερῇ—σὺν ἡοί--αἰς ἄλα

In which places for variety of construction read as the Scholiast directs, ΕΠΙ ΧΕΡΣΟΤ. Homer *Il. A.* 485.

Νῆα μὲν οἶγε μέλαιναν ΕΠ' ΗΠΕΙΡΟΙΟ ἔρυσσαν
ῥ' ἔτι ἐπὶ ψαμάδοις.

And *Ε.* 284. λιπέτην ἄλα· τὴ δ' ΕΠΙ ΧΕΡΣΟΤ

Βήτιω. See also *Odyss. H.* 278. *O.* 494. 'Επὶ with a genitive in the sense of *ad locum* is also us'd by Demosthenes: ἀνεχώρησαν ΕΠ' ΟΙΚΟΥ.

V. 617.

Θρηάκιον δ' ἀνύσει Βοόσπορον — καὶ εἶμα πάντα
Στανόν, ἀμειβόμενοι ΔΟΔΙΧΟΝ ΠΟΡΟΝ Ἀμφιτερίη.
*Thracium vero transmittunt Bosphorum --- & ostium Ponti
Angustum, permeantes longum spatium maris.*

Πόρον

Πέρον after Βοόσπερον and εὔμας εἶνον is a ridiculous tautology. How much better is the reading of the 2d Pal. MS. δολιχὸν ΔΡΟΜΟΝ. Homer has δολιχὸν πλόον ὁρμήτορας and δολιχὴν ὁδόν. Apollonius.

————— δολιχὸν πρὸ παρ' αἰγιαλοῖο

"Ηλυθον ἐρπύρορας.

IV. 838. --- δολιχὴν τι καὶ ἄσπετον ΟΙΜΟΝ ΟΔΕΤΕΙ. δολιχεύει τὸν τῆς φύσεως ΔΡΟΜΟΝ Philo Judæus *de Mundo*. Dionysius *Perieg* 306.

————— οἱ ναῦσιν Ἀχιλλῆος ΔΡΟΜΟΝ αἰπὺν

Στεινὸν ἑμὲ ΔΟΔΙΧΟΝ τι.

Δολιχοδρόμος is a known appellation of one that run the stadium six times round. See Plato, Æschines, and the Anthologia.

V. 767.

Ὡς δὲ καὶ ἡπεδανῆς ΑΦΤΗΣ ὀλιγνηπελὶς ἔσται.

οὐτιν' ἐκγεγάασιν ἀφ' αἵματός, ἔδδ' τοκῶν.

V. 775.

————— ἐκ δὲ γενέθλης

οὐνομ' ἐπικλήδην ΑΦΡΗΤΙΔΕΣ αὐδῶνται.

Sic etiam imbellis apud futile genus

Nulla progenatum est ex sanguine, neque a parentibus.

————— atque ab ortu

Nomine aphretides usurpantur.

The Critics are silent, but one of the MSS. comes pretty near the truth, ἀφύτιδες. The quantity however won't do, and therefore I read ΑΦΡΗΤΙΔΕΣ, which appears to have been formerly in the text. See the *Etymologicum magnum*. The fish is call'd ἀφρὲς by Aristotle *Hist. Anim.* VI. p. 177. whence in all probability came ἀφρήτιδες.

B. 19.

Oppian begins the second Halieutic with a noble elegium of Divine power and wisdom. Hence he derives the arts, and seems to mean one Being under many appel-

appellations. This would have been very remarkable, had he not almost retracted it in the 38th verse.

Δηὸ μὲν ζεύγλης πεῖσων, ἀερόιοιό τε γαίης,
 Πυρῶν Ἴ ΕΤΚΑΡΠΙΟΙΟ φέρει γέρας ἀμήτοιο.
 Δῦρα δ' τεκτῆναδαι, ἀναζησαί τε μέλαθρα,
 Φάρεά τ' ἀσκήσαι μῆλων ΕΤΑΝΘΕΙ καρπῷ
 Παλλὰς ἐπιχρδόνις ἐδιδάξατο.

*Ceres quidem jugique boum, arationisque terræ,
 Triticique fertilis fert honorem messis.
 Ligna vero fabricari, excitareque ædificia
 Telasque elaborare ex ovium florido fructu
 Pallas homines docuit.*

These verses have not that agreeable variety one would wish for ; ἐνχάρπιον and εὐανθεί καρπῷ had not the Author's last hand. Besides εὐανθεί is almost an expletive, at least it is too general, and conveys no peculiar idea. Let us then read the fourth verse in this manner :

Φάρεά τ' ἀσκήσαι μῆλων ΕΤΘΑΛΠΕΙ καρπῷ,

And we have a distinguishing adjunct of the fleece.

'Tis true no Scholiast or Lexicographer warrants the use of the word ; but I am very much mistaken if Orpian did not form it upon this of Homer *Odyss.* T. 319.

Ὡς δὲ ΘΑΛΠΙΟΩΝ χρυσόθρονον ἢ ὡς ἵκηται,

that is *θερμαινόμενος*, or, as one may suppose, he read it as the construction requires,

Ὡς κ' ΕΤΘΑΛΠΙΟΩΝ, if Eustathius' MSS. be of any antiquity. See Ed. Rom. 1865. Bas. 697. Be that as it will, the 1. Pal. MS. confirms my emendation.

V. 35.

Ἴτε μιν εὐρυμέδοντα ποσειδάωνα χαλίσσαι,

Ἴτ' ἄρα δὲ Νηρῆα παλαίφατον, ἔτ' ἄρα Φόρκυν
 Βέλτερον, ΕΙΤΕ τιν' ἄλλον ἁλὸς θεόν ἰδυιτῆρα.

*Sive eum late imperitantem Neptūnum nominare,
Sive etiam Nereum vetustum, sive sane Phorcyn
Melius (est) sive denique quem alium maris deum guber-
natorem.*

The repetitions here are disagreeable. No doubt the polite Author left

Βέλτερον, HE ἴν' ἄλλον ———

My voucher is the 1 Pal. MS. Homer *Il. B.* 349.

Γνώμεναι ΕΙΤΕ ψεύδεις ὑπόσχασαι, HE καὶ ἡμί.

'Tis true Oppian uses *ἴν' Cyn.* 11. 562. thrice; but then 'tis with a small variety *ἴν' ἡπ.* As also *Καὶ* in the beginning of four verses successively; but not without emphasis. And this last is the only instance in the whole poem.

V. 52.

Ὅσσοις δ' ὅΤΤΕ βίην θεὸς ὤπασεν, ὅΤΤΕ τι κέντρον
θήγεται ἐκ μελίων, τοῖς δ' ἐκ φρενὸς ὄπλον ἔφυσεν—
*Quibus autem neque vim Deus tribuit, neque aliquis aculeus
Acuitur ex membris, his ex animo arma inferit —*

The Author has *ἔτε—ἔτε* as usual v. 43. Perhaps he intended a variety here, tho' not without precedent; for the 1 Pal. MS. has *ὅδε τι.* Homer. *Odys. E.* 138.

*ὍΤΤΕ παρὲξ ἐλθὲν ἄλλον θεόν, ὅΤΑ' ἀλίσσασαι.

V. 225.

*Ἐστὶ καὶ ὀξύχρησι νόθος καὶ μήτις ἐχίνοισ,
οἳ τ' ἀνέμων ἴσασσι βίᾱς, ζαμενῆς τε θυέλλας
Ὀρρυμένας, τοῖσι δ' ἀντοχλίζουσιν ἱεῖς
Λᾶαν.

*Est etiam horridis mens & consilium Echinis,
Qui ventorum norunt impetus, validasque procellas
Ingruentes, tergisque excipiunt utrisque
Lapidem.*

I leave it to the Reader to determine whether Oppian intended by this *Sigmatismus* to express the whist-
N°. XIX. B b ling

ling of the wind; observing by the way that it may be lessened by reading *εἶαν* with one of the MSS. Theocritus *Eid.* 1.

Ἀδὺ π τὸ ψιδύρισμα καὶ ἃ πίπυς, αἰπύλε, πῖνα,
 Ἄ ποτὶ ταῖς παγαῖσι μελίσδεσθαι· ἀδὺ δὲ καὶ τὸ
 Συρίσθαι.

V. 263.

Polypus ——— ἀπυζόμενος διδύνηται
 Ἐς φόβον, ἔδ' ἄρα μῆχ· ἔχει μύραιναν ἀλύξαι
 Ἐρπων νηχομένην τε καὶ ἈΣΠΕΤΑ μαιμώωσαν.

——— *tristis percellitur*

In timorem, neque facultatem habet Murænam effugiendi.
 (Nimirum) *repens natantem et vebementer ruentem.*

We meet with ἄσπετα χεῖρα βόην—ἔραχεν—ἄδμ'—
 ἀναφυσίων—ὀμβρήσαντ·—ἴαχεν—πίεν—τραῖτ'—ρίεν
 in Lycophron, Apollonius, and Homer; but 'tis rarely,
 if ever, join'd with μαιμών. Perhaps the true reading
 is

——— καὶ ἈΣΧΕΤΑ μαιμώωσαν.

Thus *Hal.* III, 310. — εἰώμενος εἰς ἄλλα δύνειν
 ἈΣΧΕΤΑ ΜΑΙΜΩΩΝ.

Hal. IV. 93.

Ἐπὶ γὰρ ἀγρομένης π καὶ ἈΣΧΕΤΑ ΜΑΙΜΩΩΝΤΑΣ.

Cyn. II. 135.

ἈΣΧΕΤΑ κυμαίνοντα, καὶ ἄγρια μωμύροντα.

Hal. I. 38. — ἈΣΧΕΤΑ μαργαίνοντι Ἰδαίη.

Two MSS. also and the Scholiast support this emendation.

V. 333.

Αὐχίνα γυφίσασα ΧΟΛΩ, μέγα παφάσσουσα
 Ἀντιά· τὸν δ' ἔπ' ΠΕΡΙΣΠΕΡΧΟΤΣΑ περ Αἰνῶς
 βλάπτει σπρηχὺν ἰόντα. γένυν δ' ἀνεμῶλιον αὐτῆς
 Ἐγχερίμῃ, σπρηχὺς δ' ἐπ' ἰσά ΜΑΡΝΑΤ' ὀδῶσι.

Ger-

*Cervicem incurvans, bile valde tumultuans
Obviat. illum vero neutiquam, circumfurens licet graviter,
Lædit (nimirum) qui asper sit: maxillam vero vānam
frustra*

Infigit: solidis autem incassum pugnat dentibus.

μάρινα after the two first verses seems a little cool.
Let the transcribers answer for it, while we read,

— σαρκοῖσι δ' ἐπίσσια MAINET' ὀδῶσιν.

So two MSS. expressly. Homer :

Οὐκ ὄγ' ἀνευθε θεῶ Ζεὺς MAINETAI. And,

— αἰ καὶ ἐμὸν δόρυ MAINETAI ἐν παλαμῇσιν. And

— ἢ ὀλοὸν πῦρ Οὐρεσι MAINHTAI.

Virgil. *infani feriant sine litora fluctus.*

And ——— *flammæque furentes*

Culmina perque hominum volvantur, perque deorum.

Statius Theb. XI. 229.

Taurus — mediis e cœtibus exit

Turbidus insano feriens altaria cornu.

V. 443.

— ἀντάρ δ' ἐχόμενα

ΤΔΑΣΙ, καὶ συγερῇσιν ἰελίσιν ἀντιβολήσας.

— at ille affligitur

Aquis ἐξ infestis iulidibus implicatus.

To avoid this concurrence of sigma's, and give an agreeable variety of construction, read Ὑδατι, as Turnebus found it in his MS. Thus the Author Hal. V. 55.

— ἀλλήλοισι ῥ BOPH καὶ ΔΑΙΤΕΣ ἴασι.

V. 450.

— ἀνιάζουσι τέ μῦαι

Ἐκπαύλων· αἱ δ' ἐδὲν ἀναιδείης χαλῶσσι,

Περὶ θανίαν, ἢ ΞΑΝΘΟΝ ὑπ' ἀνέροις ἄιμα πάσασθαι,

— cruciantque (eos) muscæ

Mirum in modum: illæ vero nihil ab impudentia remittunt,

B b 2

Præf.

Priusquam moriantur, aut rubrum ex viro sanguinem edicant.

The Scholiast renders ξανθὸν, γλυκὺ, which I think will not bear. Doubtless his Copy had Ξυθόν. Oppian *Hal.* IV. 121.

——— καὶ ἀκρύβει ———
 Ὅρσιν ὁμογλώσσοισι συνέμπορον ἠδ' αἶδα θήρας·

Ἡ δὲ λίγα κλάζει ΞΟΤΘΟΝ ΜΕΛΟΣ·

Schol. Ξυθόν, ἠδύ. — πτίλγαι — ΞΟΤΘΑ λαλεῖντα, mentioned by Stephens, is to be found *Antibol.* 1. 33, 2. *Antibol.* IV. 12.

— νᾶμα ΞΟΤΘΑΙ ἀρύσσονται χείλεσι ἀλκύνοντες.

See Hesychius and Suidas. It is a known epithet of the Bee. See Aratus Δ. 297. where Theon referring it to their spots, has αἱ καπνίστικοι. Euripides *Herc.* αἰς Ξυδοπίτερος μέλισσα.

V. 464.

Describing the sword-fish he says,

——— ὑπὲρ γένυν ἐξήριξεν
 Ὅρβιον, αὐτοῖριζον, ἀκαχμένον, ὕτι σιδήρε
 Φάσγανον, ἀλλ' ἀδάμαντος ἰσσοδεγέει ὀμβρομυῖ ἄορ.

——— supra maxillam infixit
*Erebum, sponte enatum, acutum, non ex ferro
 Gladium, sed adamanti parem robore validum ensen.*

One of the MSS. has σιδήρε. Homer uses ἀκαχμένον as well *per se*, as with σιδήρε. In the former way it may be rendred *acutum*, in the latter *præfixum*, which in this place is not improper.

V. 565.

Δελφίς δ' ἠὺ γένειο ὑπαρτιόωντος ἁμίλῃ
 Πρῶτα μὲν ἐκ ἀλίγῃ, μετὰ δ' ὅσωνται ἈΛΛΟΣ ἢ
 ἄλλῃ.

Rittershusius,
*Delphinus vero bene barbatus occursante turba
 Principio quidem non curat, sed irruiat aliās in aliam.*

An adjective of the nominative case is often put as an adverb in many words; but we shall hardly meet with ἄλλῳ in that construction. Homer indeed has ἄλλο for κατ' ἄλλο, *aliquis*, *Il.* *Æ.* 249. according to the Doric use, if Plutarch may be depended on. 'Till good authority be produced in favour of the present reading, we may alter the last verse with an inconsiderable change thus,

μετὰ δ' ἴσονται ἈΛΛΟΣ ἢ ἄλλην.

So Homer *Odys.* *Ψ.* 184. The MSS. here have ἄλλοις.
V. 682.

Ἐξ ἧ μὲν κραίνουσι μέγα θεῶν ἐμβεβαῶτες
Ἀμφω, θεοπίσιός τε πατήρ ἢ παῖδι μῦθος.

*Ex quo mihi imperant excelsa folio conscenso,
Uterque divinusque pater, Et illustris filius.*

The Author doubts of writing ὄρων, which the Scholiast interprets ὕψις. 'Tis impossible that ὄρων should be a gloss: and if not, it must therefore be the original word. It is also in Oppian's *μαῖη* thus *Cyn.* I. 13.

— γλυκερὸν ΘΑΛΟΣ Ἀντωνίη.

When he uses the other word he gives it a poetical elevation, as *Cyn.* IV. 20.

Ἰμείρων πάδ' ὅλα Σειήρῳ Διὸς ὕψι
Ἀείδων.

See *Hal.* II. 41. ἀγλαόπαιδι ΓΕΝΕΘΑΗ.

Orpheus *Arg.* 213.

Καὶ μὲν ἢ διςσὶ ὈΡΠΗΚΕΣ ἀμύμονες ἦεν,
Ἀμφίω κλυτόφημος, ἰδ' Ἀστειῶ μενεχάρμης.
Δισσὸν δ' αὖ Βορέε χαλὰν ΣΤΑΧΤΗΝ αἰονόησιν.

In Homer we meet with ΟΖΟΣ Ἀρηῶ. Æschylus *Sept.* 539. has --- ματέρι ἐξ ὀρεσῆς

ΒΛΑΣΤΗΜΑ χαλλίπερον, ἀνδρόπαις ἀντήρ.
Many

Many more of a like nature may be added from Euripides. Pindar *Olymp.* B. II. 14.

Ευσύμων π πατῶν ΛΩΤΩΝ, ὀρδοπέλιν.

See *Olymp.* B. II. 83. and *Nem.* 5. 64.

Καλλίας αἰδῶν ΕΡΝΕΣΙ Λατῆς.

Sophocles *Electr.* ὦ ΘΡΕΜΜ' ἀναδ' ἐς. Stephens's Lexicon is very defective in this particular. On the

sepulchral monument of a dog, ΚΛΑΔΟΣ μελιτῶος Theophrast. *Charact.* XXII. Theocritus K4. 7.

Νιχίαν, Χαλῆτων ἱμεροφώνων ἱερὸν ΦΤΤΩΝ.

Moschus *Idyll.* IV. 81. filiam vocat ἐμὴν ΘΑΛΔΟΣ. Lycophron 965. ΠΙΤΟΡΘΩΝ Ἀγχιῶν νόδον. Nicander *Ther.* 677. ἔπρος.

D.



LACTANTIUS.

EPITOME DIVINARUM INSTITUTIONUM.

C. IV.



Ongum est recensere quæ de summo Deo vel Thales — vel Stoici — vel Seneca — & Tullius prædicaverint, cum bi omnes, & quid sit Deus, definire tentaverint, nec ulli subiectum esse naturæ, cum ab ipso sit omnis natura generata.

Either here is an Ellipsis to be supplied by the reader, or it should be, *nec ulli subiectum esse naturæ docuerint, or dixerint, or some other verb.* I incline to think that the verb is lost by the fault of the transcriber.

C. X.

Pugnavit ergo cum amore.

From

From Virgil *Æn.* IV. 38.

placitūne etiā pugnabis amorī?

C. XIV.

Saturni patrem Uranum fuisse vocitatum & Hermes auctor est, & sacra historia docet.

Sacra historia is the history written by Euhemerus, and translated by Ennius. See Lactantius *Div. Inst.* I. 11.

C. XXII.

Quæ sententia (Ciceronis) *eo debet gravior comparari, quod hæc differuit & philosophus & sacerdos.* Davies *computari. comparere* would be better, I believe.

C. XXIV.

Cujus rei ut posset memoria servari, fanum sibi creari jubebat (Jupiter) *atque ab hospitibus suis annua festa celebrari.*

Fanum creari is an expression to be observed. He uses it *Divin. Inst.* I. 22. So Ennius quoted by him in the same book c. 11. *ibique in eo monte aram creat calo.* See also I. 2. 46.

C. XXV.

Quanto satius est, spretis inanibus, ad Deum se convertere, tueri statum, quem a Deo acceperis, tueri nomen!

It should perhaps be *ad Deum te convertere.*

C. XXXVI.

Disputing against Epicurus his doctrine of the formation of things by the fortuitous concurrence of atoms, he says,

Si nec videntur, nec ulla corporis parte sentiuntur, unde esse illa scire potuisti? Deinde si sunt, qua mente conveniunt, ut aliquid efficiant? Si sunt levia, coherere non possunt; si hamata & angulata, ergo secabilia sunt. Hami enim & anguli extant & possunt amputari. Sed hæc delira & inutilia sunt.

Dr. Davies observes that *inutilia* here means *noxia & damnoſa*, and shews that it often has this meaning. If *inutilia* be the true reading, it must be so understood.

But

But I almost think it should be *delira & anilia*, because *Div. Inst.* III. 17. (from whence this is taken) he treats the doctrine of atoms rather as the dream of a fool and a madman, than as a hurtful and dangerous doctrine. *Cur illa nemo præter unum Leucippum somniavit? à quo Democritus eruditus hæreditatem stultitiæ reliquit Epicuro.* Epicurus was a man, says he, *quo sano & vigente nullus æger ineptius deliravit.*

He may join *delira* with *anilia* here, as *Div. Inst.* v. 1. *anilia, inepta, vulgaria existimantur. delira* indeed is rather stronger than *anilia*. It should perhaps be *delira & futilia*, as the Author of the Remarks on Oppian conjectures.

We have but one MS. of this part of the Epitome; and it is undoubtedly faulty in many places, as Dr. Davies has so well shown, and may be so in the place before us. However, *inutilia* affords a tolerable sense.

In the passage of Lactantius *Div. Inst.* III. 17. quoted above, the invention of the atomic doctrine is ascribed to *Leucippus*. Concerning the antiquity of the atomic philosophy you may see something in Burnet's *Archæol.* L. I. c. 7. Burnet joins with those who think that this hypothesis owes its rise to Leucippus or Democritus. Cudworth has shewn, I think, that it is of greater antiquity. He says in his *Intell. System*, B. I. ch. I. that Pythagoras, Empedocles, Anaxagoras, Parmenides, Ecphantus, Arcefilas or Archelaus, as Sidonius Apollinaris witnesses of him, were atomists, that the generality of the old physiologers before Democritus, were atomists, that Democritus and Leucippus were the first atheistic atomists, that the atomists before Democritus were incorporealists, and Theists. As to Arcefilas, this is what Sidonius says of him. *Carm.* XV. 94.

Post hos Arcefilas divina mente patratam

Conjicit banc molem, confectam partibus illis

Quas atomos vocat ipse leves. Socratica post hunc

Secta micat.

Sidonius

Sidonius is mistaken, as Bayle, and Lipsius before him, observes, in placing Arcefilas before Socrates. I believe he is also mistaken in reckoning Arcefilas an atomist; for he did not dogmatise, he doubted of every thing. Lipsius corrects this place of Sidonius, and reads,

Post hos Archelaus —

Archelaus held much the same opinions as Anaxagoras. If Anaxagoras was an atomist, he was one also. See Bayle *Diēt.* ARCESILAS, ARCHELAUS. Lipsius *Manuduct. ad Stoic. Phil.* I. 8. Diogenes Laertius *Proem. Segm.* 14. Cudworth from the words of Sidonius quoted above, reckons Arcefilas or Archelaus amongst those philosophers who asserted incorporeal substances. But as to Arcefilas no philosopher carried the notions *περὶ τῆς ὑποκρίσεως καὶ ἀκαταληψίας* further than he did. *Arcefilas negabat esse quicquam quod sciri posset, ne illud quidem ipsum quod Socrates sibi reliquisset, &c.* Cicero *Acad. Quæst.* I. 12.

C. XXXVI.

— satius omnino non esse, quam post hominis formam, vel suam vel canem vivere ?

Laetantius has abundance of quotations from Poets in his *Div. Inst.* (which the Editors of his works should have printed in a different character) he has also abundance of allusions to passages in the poets. This is one. He thought of

Vixisset canis immundus, vel amica luto sus.

In Horace *Epist.* I. 2. *Div. Inst.* 3. 8. *verum inquit obsceus canis, aut sus ille lutulentus :—*

C. XL.

— nobis gratulemur, quod veritatem ac sapientiam celesti beneficio tenemus, quam tot ingeniis, tot ætatibus requisitam philosophiam num potuit invenire.

So the MS. Dr. Davies reads *quam tot ingeniis, tot ætatibus requisitam philosophia non, or, numquam potuit invenire.*

His conjecture may be right. But perhaps it should be philosophorum nullus, or nemo potuit invenire. Div. Inst. III. 30. *Hoc est illud quod philosophi in tota sua vita quaesierunt, nec unquam tamen investigare, comprehendere, tenere valuerunt.* IV. 2. *Quid autem putemus fuisse causæ, cur tot ingeniis, totque temporibus summo studio & labore quæsitæ (sapientia) non reperiretur; nisi quod eam philosophi extra fines suos quaesierunt, &c.*

C. XLIII.

penes solos Hebræos religio Dei mansit, qui tamen non lege aliqua, sed traditum sibi per successionem cultum patrio more tenuerunt usque ad id tempus quo de Ægypto exierunt.

Dr. Davies says *legendum credo, non legem aliquam.*

Id saltem postulat, ut arbitror, orationis concinnitas.

I think the place should not be altered. the construction is — *qui cultum non lege aliqua (traditum sibi;) sed traditum sibi per successionem, patrio more, tenuerunt.* The sentence is somewhat intangled indeed.

Ibid.

— *nec adjecit ulterius prophetas mittere.*—

adjecit mittere is a remarkable phrase.

C. XLVI.

Imperator Vespasianus Judæos debellavit, &c. — Quæ a Deo, propter illam Christi crucem facta sunt, ut hoc in scripturis eorum Salomoni ante testatus sit, dicens: Et erit Israel in perditionem, & in &c.

Dr. Davies reads *Salomon*. But the words, *Et erit Israel in perditionem, &c.* being not the words of Solomon, but the words of God to Solomon, 1 Kings ix. 7. &c. *Salomoni* is the true reading. The Author of the remarks on the writer *de Mori. Persec.* which follow these, in his note on ch. 42. instead of *a Deo* reads here *adeo*, which I like very well: but then *testatus sit* wants a nominative case, namely, *Deus*, which, as the sentence stands, ought not to be subunderstood, but expressed. I would read *Quæ adeo propter illam Christi crucem facta sunt, ut hoc*

hoc in scripturis eorum Salomoni ante testatus sit deus, dicens, &c. or, Quæ adeo a Deo propter, &c. or, Quæ adeo propter illam Christi crucem a deo facta sunt, &c.

C. LIII.

Qui enim patrocinium Dei, quem colit, suscipit, illum esse nihil confitetur.

Davies, MS. nihilo. *Lege nihili confitetur, id quod exigit Latine scribentium consuetudo.*

nihil might be defended from Prudentius Negl Στεφ. III. 76.

Isis, Apollo, Venus nihil est;

Maximianus & ipse nihil:

Illa nihil; quia facta manu:

Hic, manuum quia facta colit:

Frivola utraque, & utraque nihil.

Cicero Epist. ad Atticum I. 19. Metellus est consul sane bonus, & nos admodum diligit. ille alter nihil ita est, ut plane, quid emerit, nesciat.

But however Dr. Davies his emendation is a true one, I think, *Div. Inst. I. 11. Quæ formido utique ejus est, qui sit & mortalis, & imbecillis, & nihili.*

Ibid.

Utere sorte tua.

The expression is taken from Virgil *Æn. XII. 932.*

C. LIV.

Atqui religio sola est, in qua libertas domicilium collocavit: res enim est præter cæteras voluntaria, nec imponi cuiquam necessitas potest, ut colat quod non vult.

Dr. Davies reads — *sola res est, in qua* — I think *res* may be omitted. 'Tis as if he had said, *in sola religione libertas domicilium collocavit.* Observe that *sola* here means *præcipua*, else what Lactantius asserts would be ridiculously false. Virgil. *Georg. I. 29.*

An Deus immensi venias maris, ac tua nautæ Numina sola colant.

Where see Servius.

The same thought is thus express'd in Div. Inst. V. 19.
*Non est opus vi & injuria ; quia religio cogi non potest.
 Verbis potius, quam verberibus res agenda est, ut sit vo-*
luntas.

Si sanguine, si tormentis, si malo religionem defendere vel-
lis : jam non defendetur illa, sed polluetur atque violabitur.
Nihil est enim tam voluntarium, quam religio ; in qua si
animus sacrificantis aversus est ; jam sublata, jam nulla est.

So Lactantius seems not to agree with the Compellers to come in.

C. LV,

Cur nobis auferimus libertatem, sed quasi additi alienis
servimus erroribus.

Sed is not proper here. Rather — & *quasi* — or if we retain *sed*, we might read *cur non nobis auferimus libertatem, sed quasi* — ? But this is too great an alteration ; and the other correction is better,

C. LXIV.

Hoc præcepto non solum corrumpere aliorum matrimonium prohibemur, — verum etiam prostitutis corporibus
abstinere.

That is, *abstinere* jubemur. Examples of such Ellipses are frequent. Exactly like this is St. Paul's expression, 1 Tim. iv. 3. *Κωλύοντων γαμῆν, ἀπεχεσθαι*
βρωμάτων, &c.

C. LXVIII.

Alii vero ex adverso & Deum esse unum, & ab eo mundum factum, & hominum causa factum, & animas esse
immortales existimaverunt.

Stoicos intelligit. Davies. The Stoics acknowledged *Deum unum* so far as to acknowledge one supreme God, But they did not hold the soul's immortality, and Lactantius is too favourable to them in this point.

C. LXXI.

He says that Democritus, Epicurus, and Dicaearchus were *soli omnium mortalium*, who denied the soul's immor-

mentality. How many others might he have added to his list !

C. LXXIII.

Luna sanguine inficietur, nec amissæ lucis damna reparabit.

From Horace, Carm. IV. VII.

Damna tamen celeres reparant cælestia lunæ.



V I R G I L.

Æn. II. 214.

— *parva duorum*

*Corpora natorum serpens amplexus uterque
Implicat.*

Servius ; *IMPLICAT.* *hoc ad molliciem infantum corporis dixit.*

I observed Vol. I. p. 9. that this remark was corrupted, or that it did not come from Servius.

To this a *Gentleman* has said, that Virgil uses *implicat* to denote the pliability of the infants bodies, in opposition to that of the father, and that there is no need at all to suspect the genuineness of a remark so just.

But, as far as I can hitherto learn from Latin writers, the word *implico* denotes no such thing. It means neither more nor less than to encompass any thing by twisting and folding round it. Serpents are said a thousand times *implicare, circumplicare hominem, arborem*, or any thing that they twist round, be it soft or hard, pliable or inflexible.

However, I would not be too forward to condemn this note, because if (as I find some judicious and ingenious persons think) it be Servius's remark indeed, and a just one too, it will help us to explain abundance of passages
in

in ancient authors hitherto not understood. For instance
Val. Flaccus. IV. 333.

*Ilius excelsum ramis caput, armaque Castor
Implicat.*

The word *Implicat* here shews the softness of the head
of Pollux. No wonder then that Amycus broke it, as
we learn from v. 330.

— *tenuēs tamen ire cruores
Siderea de fronte vident.*

V. 255.

*Anguis — spiris nemus omne refusis
Implicuit.*

The word *Implicuit* shews the softness and pliability
of the wood.

Virgil. *Æn.* VII. 135.

— *frondenti tempora ramo*

Implicat.

Ibid. 355. *ossibus implicat ignem.*

The word *Implicat* shews the softness and pliability
of *Æneas's* head, and *Amata's* bones, &c. &c.—



[Communicated to me.]

The Treatise DE MORTIBUS PERSECUTORUM.

S I R,



THE Treatise *De Mortibus Persecutorum* was
first published by Monsr. Baluze in the year
1679, under the name of Lactantius, from a
single MS. This copy, which was wrote at
least 700 years ago, was found by Monsr. Foucault in
Monasterio Moissiacensi, damag'd in several places by
moisture, which has made those *Lacunæ* we shall have
occasion to speak of. As this book was publish'd from

a single MS. thus damag'd, and written by a Scribe, who seems not to have understood Latin, it is no wonder that it should come out very corrupt and faulty ; and as it gives new light to history in many points, particularly in what relates to Diocletian's persecution, it immediately engag'd the labour and study of many learned men to restore it. Their remarks and animadversions were collected by *Paul Bauldrius*, and printed with his own notes in the year 1692. But none of these learned men, after Mons. Baluze the first publisher of it, seem ever to have look'd into the MS. itself ; and consequently many of their conjectures, especially in the filling up the *lacunæ*, the measures of which they did not know, are not only arbitrary and vain, but upon a view of the MS. evidently false. For this reason F. Nourry a Benedictine Monk of the congregation of St. Maur, examin'd again the MS. itself, and gave a new edition of it at Paris in the year 1710 ; in which he undertook to give an exact measure of the *lacunæ*, and to place all the corrupt and various readings of it at the bottom of each page.

As I have since had an opportunity of collating the same MS. with care, which was then in the Colbertine Library, and is now, as I hear, in the French king's, I observ'd several varieties in it from the printed copy, which had escap'd F. Nourry ; some of which, with a few emendations or conjectures upon that piece, I herewith send you.

The volume of which this MS. is a part, contains many Lives of Saints of different ages, and hands. This book consists of fifteen leaves, and each leaf of 33 or 34 lines.

It may be proper to add, that this Treatise was always publish'd under the name of Lactantius, 'till F. Nourry publish'd it as Lucius Cecilius's ; and that the title in the MS. is, *Lycii. Cecillii. Incipit Liber Ad Donatum Confessorem De Mortibus Persecutorum.* (sic.)

Cap.

Cap. I. *Qui gloriosa confessione sempiternam sibi coronam—quaesierunt.*] *Sibi* is not in the MS. nor ought it to have been added, as it is, in all the editions. For *quaesierunt*, MS. *quesierunt*.

Ibid. *Ecce ADDETUR HIS omnibus ADVERSARIUS; ET restituta per orbem tranquillitate.*] The MS. has *adversarius*, without *et*; perhaps the Author wrote, *Ecce AUTEM, DELETIS omnibus ADVERSARIIS, restituta per orbem*, &c. *autem* is frequently thus *AUT* abbreviated in old MSS. and might easily be chang'd into *ad*; and in this chapter we have *DELENDISQUE nominis sui hostibus*.

Ibid. *Nunc post TANTAE tempestatis violentos turbines.*] In the MS. it is *atre*; Read, *ATRAE tempestatis*. So Virg. *Æn.* 5. for *jacentes & afflictos*, MS. *jacentis ut afflictus*.

Ibid. *Qui ADVERSATI erant Deo, jacent;*] For *qui adversati* F. Nourry observes that the MS. has, *Livi illustrati*; the words are indeed much defac'd, but I thought that I read there *qui ui illustrati*; the conjectures of Nic. Heinsius and Grævius are both probable; the first would have it, *QUI INLUSIT AVERANT Deo*; the other, *QUI INSULT AVERANT Deo*. For *ruina MAJORI*, MS. *majoris*.

Ibid. *Quibus ET posterius discerent*] The MS. has not *et*, which shou'd be struck out of our editions. For *distulerat*, MS. *destulerat*.

Ibid. *Et eundem MORTEM digna ULTIONE SUPERBIS ET impiis ac persecutoribus inrogare.*] Thus all the editions; F. Nourry's Note is: *eundem mortem digna ultione*, MS. *eundem iucicem digna iud.* &c. *duæ* aut *tres* litteræ in hujusce lineæ fine deletæ sunt. At ibi legendum videtur *eundem judicem*, aut forte, *digno judicio*. I read in the MS. *eundem judicem digna judi. . . suplitia impiis ac*, and I think it shou'd be, *& eundem IUDICEM digna JUDICE SUPPLICIA impiis ac persecutoribus inrogare*. In the end of this chapter, *cælestis judicis severitas*.

Ibid. *De quo exitu tificari placuit*] Thus it is in the MS.; *exitu*: post hæc in MS. *unum verbum, & initium*

initium verbi *testificari*, amputata sunt. Nourry. I am persuaded it was, *de quo exitu EORUM testified placuit*.

Ibid. *Vel qui p. . . .turi sunt*] Thus the MS. except that it has *quæ* for *qui*. ibi unum verbum & sequentis initium eodem modo ablatum est, & legendum videtur, *postea futuri*. Nourry. Or we may read, *vel QUI POST VENTURI sunt*.

Ibid. *Majestatem suam in e. . . .dis delendis[que]* So the MS. and the letter *e* which I have added from the MS. directs us in what manner to supply it; Colomesius proposes, *excindendis*; Bauldrius, *extinguendis* and *eradendis*; Nourry, *extinguendis*.

Ibid. *Dēus summus OSTENDERET est.*] Rursum ibi duo aut tria verba refecata sunt. Nourry, too negligently. The MS. has, *OSTENDERIT*. *Hinc ita. . . .est*. Such is the space of the Letters that are wanting. We must read *ostenderit*, and conclude this sentence here; and I hope you will restore the beginning of that which follows.

Ibid. *Qui FUERUNT AUCTORES . . . &*] In MS. unum est dumtaxat verbum semideletum, nec aliud esse videtur nisi *persecutores*. Nourry. I found it thus in the MS., *FUERINT PERSECUTORES*, that is *persecutores*, and supplying what is wanting with *eius*, I read the whole sentence thus; *Si a principio, ex quo est Ecclesia constituta, qui FUERINT PERSECUTORES EIUS, & quibus pœnis in eos cœlestis judicis severitas vindicaverit exponam*.

Let me give here an Instance of what I have asserted above, that to attempt to supply by Conjecture any *lacunæ*, the bounds and measures of which are not known, is not only vain and arbitrary, but that the Conjectures themselves upon a bare view of the MS. are shewn to be evidently false. As in this place, instead of four letters which are wanting, some have propos'd *tāntorū scelerum*, or, *persecutionis*, or, *Ecclesiæ persequendæ*, or, *faciendarum persecutionum*, or, *persecutionum*.

Cap. II. *Kalendarum Aprilis*] Malim, *Aprilium*. TOLLIIUS. I believe either is right enough ; but since some weight is laid upon the *recepta nostri scriptura* in this place, I think it necessary to remark that the MS. has these words abbreviated thus, *Kl. apl'r*. And for *decimum*, MS. *x^m*. (sic.)

Ibid. For *cruciatuſ est poſt*, MS. *cruciatuſ eſt*. Poſt. For *reſurrexiſſet*, MS. *reſſurrexiſſet*. For *comprehenſionis*, MS. *comprehenſionis*. For *verterat*, & MS. *verterat*. Et. For *involutæ*, MS. *in. . lutæ*. (ſic)

Ibid. *Ad prædicationem DOGMATIS ac doctri-næ ſuæ*] Though it may be difficult to ſhew what word was here, yet I can aſſure the Reader that *dogmatis* was not. The MS. is in this place very much defac'd ; I thought I found it thus there, u. . . .atis ; which it is probable was, *veritatis*, or *voluntatis*. Let me here add a paſſage of Lactantius Lib. 4. cap. 21. *ORDINATA vero diſcipulis ſuis EVANGELICA, ac nominis ſui prædicatione, circumſudit ſe repente nubes, eumque in cælum ſuſtulit*. The Oxford Edition gives us one MS. which has *ordinatæ—evangelio*, and ſo I have found it in another ; but I think it ought to be read thus, *Ordinata vero diſcipulis ſuis EVANGELII ac nominis ſui prædicatione, &c.* which is confirm'd by his Epitome cap. 47. *Proſectus igitur in Galilæam poſt reſurrectionem, diſcipuloſ ſuoſ ruſſuſ, quoſ metuſ in fugam verterat, congregavit, datique mandatiſ quæ obſervari vellet, & ORDINATA EVANGELII PRÆDICATIONE per totum orbem, &c.*

Ibid. *Quo officio repleto*] The MS. has *Dein*, and there was no occaſion to alter it. For *in cælum*, MS. *in cæl^o* (ſic.) For *repleto* Malim *impleto* TOLLIIUS. But *repleto* is right. So cap. 17. *Prolatuſ eſt tamen ut circum quem fecerat dedicaret anno poſt vicennialia REPLETO*.

Ibid. *Qui TUNC erant undecim, ADſUMPTIS in locum Judæ proditoris MATTHIA ET Paulo*] In the MS. it is, *qui TUM—ADſUMPTUM—MATHIAM paulo* ; which is corrupt indeed, but very well reſtor'd in the printed Editions.

Ibid.

Ibid. *Ecclesiæ fundamenta MISERUNT.*] I doubt very much whether Lactantius would have express'd himself thus; perhaps he wrote, *fundamenta POSUERUNT*, as Inst. L. 4. cap. 21. *fundamenta Ecclesiæ ubique POSUERUNT*; or, *fundamenta JECERUNT*, as in the beginning of Lib. 7. *Bene habet; jacta sunt fundamenta; UT ait eximius orator. Verum nos non fundamenta solum jecimus, &c.* which I would read and point, *Bene habet; jacta sunt fundamenta, ait eximius orator; verum nos, &c.* and in several other places.

Ibid. *Nero IMPERARET*] MS. *imperat et. mendosè.* For *advenit*, & MS. *advenit. Et.*

Ibid. *Ad religionem novam, damnata VETUSTATE, transire*] MS. *vetusta...* it was, *vetustate*; but I shou'd prefer, *damnata VETUSTA.*

Ibid. *HABUIT impune*] The MS. has *HABUIT a prima manu inter lineas.*

Ibid. *Dejectus itaque fastigio imperii, ac devolutus a summo*] I wou'd alter the comma, and read thus, *Dejectus itaque, fastigio imperii ac devolutus a summo, tyrannus, &c.*

Ibid. *A finibus ESSE venturum, ut QUIA primus*] It has always seem'd probable to me that this shou'd be, *a finibus TERRÆ venturum, ut QUI.* For *duos prophetas*, MS. *duas.*

Ibid. *adventum. efas*] So the MS., which I barely set before you, no probable way of filling up the break having occur'd to me.

Ibid. *in ultima. ante initium Christi*] Thus the MS., perhaps it was, *in ultima TERRARUM, ante initium*; though I have some doubt about the word *initium*, which is not clear in the MS.

Ibid. *cum descendere cæperit. z pronuntiant*] Thus I found it in the MS., and we may probably supply it, *cæperit AD IUDICIUM pronuntiant*;

Ibid. *venturum putant. cs'or diaboli*] I have endeavour'd to mark, as exactly as I cou'd, the bounds of the several *lacunæ*, that the Reader may more cer-

tainly judge what is wanting in each of them: I believe we must read here, *putant, UT PRÆCURSOR diaboli.*

Cap. III. *mortuo notam inureret AD ignominiam sempiternam*] I wou'd read, *AC ignominiam.*

Ibid. *In orientem occidentemque*] MS. *in oriente occidentequē.*

Ibid. *Nulla denique natio tam FERIS moribus*] MS. *nulla denique dī natio tam ferib; moribus.*

Cap. IV. *Exstitit enim post annos plurimos execrabile animal Decius, qui vexaret Ecclesiam. Quis enim justitiam, nisi malus persequatur? Et quasi bujus rei gratia proventus esset*] I wou'd change the points thus; — *qui vexaret Ecclesiam: (quis enim justitiam, nisi malus, persequatur?) & quasi bujus rei, &c. For QUIDEM potuit HONORARI, MS. QUIDAM potuit ONORARI.*

Cap. V. *At illum Deus NOVO ac singulari POENÆ genere adfecit*] MS. *nova and propene.* which leads us to an easy and certain Emendation; read, *At illum Deus novo ac singulari PROPE POENÆ genere adfecit.*

Ibid. *Adversarios Dei SÆPE dignam scelere suo recipere mercedem*] MS. *SEMPER dignam,* and so no doubt it should be, agreeably to the scope and sentiments of the Author. For *sibi ROMANUM,* MS. *Romanū.* (sic) For *IMPOSITO pede,* MS. *imposita.* For *captivitatis,* MS. *captivitati.* For *capti PRINCIPIS,* MS. *principes.*

Cap. VII. *Et culturæ verterentur in sylvam. Et ut omnia terrore complerentur, Provinciæ quæque*] This is otherwise pointed in the MS., thus; — *in sylvam, & ut omnia terrore complerentur. Provinciæ, &c. For longe MAJOREM numerum,* MS. *maiore.*

Ibid. *Condemnationes TANTUM & proscriptiones FREQUENTES*] It is frequently of use to be acquainted with the corrupt readings of MSS. but it is necessary here, where the whole rests upon a single one; for which reason I shall make no difficulty of remarking that the MS. has,

.....
ias, TANTUM *et codei proscriptiones* FREQUENTER (sic)
.....

hose Points show that the Writer wou'd have that word
truck out. I wou'd read, *Condemnationes* TAMEN *et*.
For CIVILES *actus*, MS. *civilis*.

Cap. VII. IMMENSAM *faceret cavitatem*] MS. *immensa*.
For *bic circus*, MS. *bic ircus*.

Ibid. *Hæc quoque tolerari*] Perhaps it wou'd be
better, *Hæc utique tolerari*, &c.

Ibid. *Huc accedebat infinita quædam cupiditas ædifi-*
candi, non minor provinciarum exaltio] I would change
the pointing thus -- *cupiditas ædificandi. Non minor*, &c.

Ibid. *Hoc enim usitatum, & fere licitum consuetudine*
MALORUM.] Perhaps there is no occasion to alter any
thing here; give me leave however to propose what
occurs to me when I read it, — *consuetudine MULTORUM*.
For *aiebat*, MS. *agebat*. For *quasi non posset*, MS.
possit.

Cap. VIII. *Nec enim possent in AMICITIA tam FIDELI*
COHÆRERE.] MS. *in AMICITIAM tam FIDELE QUO*
ERERE. I suppose the writer design'd, *in amicitiam tam*
fidelem. But this whole Chapter is full of the faults and
mistakes of the Writer of this Copy, which F. Nourry
has not set before the Reader. If he had, every one
wou'd readily see how little weight there is in the Ar-
gument he draws from a few intricate and obscure
places in this Book, to prove that Lactantius was not
the Author of it. Those difficulties are owing to the
ignorance and negligence of the Writer, and most of
them have been happily remov'd by the diligence and
lagacity of the Editors; whose Remarks may be con-
sulted in their Editions. I will go on to represent to
you the state of the MS. itself.

Ibid. *Nam cum IPSAM imperii sedem teneret* ITALIAM]
MS. *ipsa—Italia*.

Ibid. *Affectasse imperium dicerentur, ITA UT effode-*
rentur assidue lumina senatus. Cruentissimus] Thus the
MS.;

MS. ; but perhaps it shou'd be, *dicerentur*. ITA DUM *effoderentur assidue lumina senatus, cruentissimus, &c.*

Cap. VIII. *Quod est ODIOSUM ac detestabile, verum etiam ad VIOLANDAS primorum filias.* NAM QUACUNQUE iter fecerat, *avulsæ.*] This is pointed and written in the MS. as follows, *quod est OTIOSUM ac detestabile, verum etiam ad UOLANDAS primorum filias NAM QUICUNQUE iter fecerat. AVULSÆ, &c.* You see how negligently.

Ibid. *Si libidini & cupiditati MALÆ nihil denegaret.*] I think it wou'd be better, *MALI nihil denegaret.*

Cicero in Tullius's Note upon this place confirms this conjecture: *Graves enim dominæ cogitationum libidines infinita quædam cogunt atque imperant ; quæ quia expleri, atque satiari nullo modo possunt, ad omne facinus impellunt eos, qui illecebris suis incenduntur.*

Cap. IX. *Multitudine IMPEDITOS & SARCINIS occupatos*] MS. *IMPERITOS & SARTINOS occupatos.* And before for *novam transjecto*, MS. *nova trasjecto.*

Ibid. *Ut jam DETRECTARET*] So the MS. has it here ; though Cap. X. it writes, *si DETRACTASSENT* : Nor wou'd I change the word in either place. Again cap. 38. *Si qua DETRECTAVERAT*, which should not be alter'd.

Cap. X. *Et in eos, SI DETRECTASSENT ;*] MS. *detraßassent.* I wou'd read, *QUI DETRACTASSENT.* So it follows, *milites cogi ad nefanda sacrificia præcepit, ET QUI non paruisent.* And Cap. XI. *Cæsar vivos cremari vellet, QUI sacrificio repugnassent.*

Ibid. *Tunc ira FURENS*] MS. *ira FURORIS* ; not as F. Nourry observes, *ira FURORI.*

Ibid. *UT QUI non paruisent*] MS. *ET qui non.* which is right.

Ibid. *Deinde INTERJECTO aliquanto tempore, in BITHYNIAM venit HYEMATUM*] MS. *Deinde INTERDICTO aliquanto tempore, in BETHANIAM venit HYEMATU.*

Cap. XI. *Inquietari orbem terræ, fundi sanguinem multorum*] Read *ET fundi*. For *satis esse*, MS. *esset*.

Ibid. *NAM erat bujus malitiæ*] MS. *NON erat bujus*.

Ibid. *Qui SACRIFICIO repugnassent.*] MS. *sacrificium*.

Cap. XII. *IPSI vero in speculis*] MS. *Ipsis*. For *deliguntur*, MS. *deleguntur*. For *Kalendas Martias*, MS. *Kl m̄rs.* (sic).

Cap. XIII. *Statimque PRODUCTUS, non modo extortus, sed ETIAM legitime coëctus*] MS. *Statimque PERDUCTUS, non modo extortus, sed ET JAM legitime coëctus*.

Cap. XIV. *Occultis ministris palatio subjecit incendium. Et cum pars quædam conflagrasset*] I think it will be better to distinguish the place thus, *Occultis ministris, palatio subjecit incendium: Et cum, &c.* For *ingenti INVIDIA*, MS. *vidia*. For *de extinguendis*, MS. *dextinguendis*.

Ibid. *Data potestate, TORQUEBANT. ERANT certantes quis prior aliquid inveniret.*] MS. *torquebantur*. But it seems probable to me that we shou'd read, — *torquebant, certantes, quis prior aliquid inveniret*.

Ibid. *Nihil USQUAM reperiebatur*] MS. *usq̄* that is, *usque*, which we need not change. For *deflagrare*, MS. *deflagraret*. For *celerius*, MS. *celererius*.

Ibid. *Tunc Cæsar medio hyemis profectioe parata prorupit, eodem die contestans fugere se, ne vivus arderet.*] A small change in the pointing will clear up this Sentence; *Tunc Cæsar, medio hyemis profectioe parata, prorupit eodem die, contestans fugere se, ne vivus arderet*.

Cap. XV. *Et sine ulla probatione AD CONFSSIONEM damnati*] The MS. has *confessione*; perhaps it shou'd be *aut confessione*.

Ibid. *Omnis sexus Et ætatis homines ad exustionem rapti. NEC singuli, quoniam tanta erat multitudo, ET gregatim, circumdato igni AMBIEBANTUR domestici, alligatis ad collum molaribus mari mergebantur.*] This place is very intricate and obscure; I think it will be no longer so, if with a
small

small alteration we read and point it in the following manner; *Omnis sexus & ætatis homines ad exustionem rapti; NEC singuli, quoniam tanta erat multitudo, SED gregatim circumdato igni AMBUREBANTUR: domestici, alligatis ad collum molaribus, mari mergebantur.*] The Pointing in the MS. differs from the Editions, as well as from what I here propose, and I shou'd not add that it has *molaribus* for *molaribus*, but to give a fresh instance of the negligence of the writer.

Cap. XV. *ET JAM literæ ad Maximianum*] MS. *ETIAM literæ*, which is better. For *dissentire*, MS. *desentire*.

Cap. XVI. *COMPRENDERE FORMAS, OMNIA penarum percurrere nomina POSSEM.*] The MS. very corruptly, *comprehendere penas, omnium penarum percurrere nomina possim.* Again a little further, for *pusillum homicidam*, it has *pusillam homicidam*.

Ibid. *In regno DEI reservatur.*] In the MS. I find, *dn̄i*, that is *domini*; which ought not to have been chang'd. A few lines above for *superari* the MS. has *superare*. And for *OMNES apparatus*, MS. *omnis*.

Cap. XVII. *Nicomediam venit, morbo jam gravi IN-
SURGENTE*] It always occurs to me when I read this passage, that it shou'd be, *morbo jam gravi INGRUENTE*. We have already had, as I corrected it, *morbum levem, AT perpetuum, CONTRAXIT*; which I find has been restor'd by Others. I must still mark some of the blunders of the writer of this Copy; In the beginning of this Chapter for *cum jam felicitas*, MS. *eum jam*. Again, for *cum LIBERTATEM*, MS. *cum LIBERTATE*. For *iter lætica*, MS. *inter lætica* (sic).

Ibid. *Judicum trepidatio, & silentium. Tota civitate jam non modo*] I read here, by a change of the pointing only, *& silentium tota civitate. Jam non modo mortuum, &c.*

Ibid. *Quæ suspicio tantum VALUIT*] I should prefer, *tantum INVALUIT*. For *anno fere TOTO*, MS. *tota*.
And

And again, for *certis RESIPISCERET*, MS. *certis RESIPISCERE. TUR.* that is, *resipiscerentur.*

Cap. XVIII. *Ferre non QUIRET*] MS. *quereret.* (sic)

Again, for *quo minus omnes*, MS. *qui minus.* For *qui SUMMAM rerum*, MS. *qui SUMMA.* For *qui SINT ad-jumento*, MS. *qui SUNT.* For *si ipse CEDERE NOLUISSET*, MS. *CREDERE NOLUISSENT.* For *Danuuii RELEGATUS*, MS. *religatus.*

Ibid. *Jam fluxisse annos quindecim in Illyricum*] Read, *annos quindecim CUM in Illyricum.*

Ibid. *Qui jam Maximiani senis literas acceperat*] In the MS. it is, *qui jam ET Maximiani — Et didicerat*, &c. much better. For *QUID opus est*, MS. *quod.* For *ac MALE mentis*, MS. *ac MALE MALE mentis.* For *CONSTANTIO quoque filius*, MS. *Constantius.* For *decoro habitu*, MS. *decere abitu.*

Ibid. *Jampridem a DIOCLETIANO*] It is by mistake that F. Nourry gives us here *Deciano* for the reading of the MS. ; It has plainly *Diocletiano.*

Ibid. *Non, INQUIT, eos homines mihi das*] MS. *Non IDEOS homines.* Forte *Non IDONEOS.* Nourry. Which I take to be right. So cap. 44. *Bellum per IDONEOS duces ger batur.*

Cap. XIX. *Constantinus astabat SUSUM : SCISCITARI inter se, num CONSTANTINI immutatum nomen ESSET*] For *sciscitari* the MS. has *stare*, and in the margin in the same hand *esitare* ; Perhaps it shou'd be, *Constantinus astabat.* *TUM HÆSITARE inter se* ; For *Constantini* and *esset*, the MS. has *Constantinū* and *esse.*

Cap. XX. *Nuncuparet Augustum atque fratrem, tunc vero ipse*] Let us distinguish here with the MS., *atque fratrem.* *Tunc vero ipse*, &c. For *hoc CONSILIA EI ostendebant*, MS. *consilio eis.* For *Et si non OBISSET*, MS. *nouisset.* For *Constantii*, MS. *Constanti :* For *ac substituto*, MS. *bac.*

Cap. XXI. *Habebat urfos FEROCIAE ac MAGNITUDINIS SUÆ simillimos*] The MS. has *ferocia*, and leads us to restore the true reading, which I judge was, *Habebat urfos FEROCIA ac MAGNITUDINE SUI simillimos*. Cap. 9. He says of Maximian, *Erat etiam corpus moribus congruens, status celsus, caro ingens, & in horrendam magnitudinem diffusa & inflata*. For *ingenue* and *gynecæum*,

MS. *ingunæ* (sic) and *geniceum*. And towards the end of this Chapter, for *postremo ACCIDEBAT*, MS. *postremo ACCEDEBAT*.

Cap. XXII. *Nulla POENA PENES eum levis, non INSULÆ, non CARCERES, non metalla, sed ignis, crux, feræ in illo erant COTIDIANA & facilia*] The MS. is here very corrupt; *Nulla POENIS eum levis, non IN SOLE, non IN CARCERIS, non metalla, sed ignis, crux, feræ, in illa erant COTIDIANO, & facilia*.

Ibid. *In causâ capitis ANIMADVERSIO gladii*] MS. *In causâ PENA capitis ET ANIMADVERSI a gladii*. And again, for *bonam mortem*. Jam, MS. *bona morte jam*.

Ibid. *Judices militares, humanitatis literarum rudes*] I believe you will think it better with me, *humanitatis ET literarum rudes*.

Cap. XXIII. *Agri glebalim METIEBANTUR*] MS. *miliebantur*. For *Romanisque SUBJECTOS*, MS. *subiectis*. For *DACIS assidue*, MS. *Datiis*.

Ibid. *Post hoc pecuniæ pro capitibus pendeabantur*] Read, *Post hæc*.

Ibid. *Mendici SUPERERANT soli, a quibus nihil exigi POSSET, quos ab omni genere INJURIAE TUTOS miseria & INFELICITAS fecerat*] MS. *Mendici SUPERANT soli, a quibus nihil exigi POSSIT, quos ab omni genere INJURIA ETATIS miseria & INFELICITATIS* (sic à primâ manu) *fecerat*. For *Interea*, MS. *Inter ea*.

Ibid. *Atquin homo impius misertus est illis, ut non egerent. Congregari omnes jussit*] This is much better pointed in the MS. ; — *misertus est illis ; ut non egerent, congregari omnes, &c.*

Cap. XXIII. *Sed frustra, quoniam Dei manus hominem protegebat, qui illum de manibus ejus liberavit in ipso cardine. Namque sapius*] In the first place, I wou'd conclude the Sentence after *liberavit* thus, *qui illum de manibus ejus liberavit. In ipsa cardine namque, &c.* but what follows is certainly faulty; and I have met with nothing that clears it up to my satisfaction. In the beginning of the Chapter, for *rex eius* DILABI, MS. *delabi*. And towards the end of it, for *qui ei militibus commendato IMPERIUM per manus tradidit*, MS. *qui eis militibus commendato IMPERIO, &c.*

Cap. XXV. *In eo PENE RES fuit, ut illam, & ipsum qui attulerat*] MS. *In eo POENE REX*. And in what follows, I wou'd read, *ut ET illam*.

Ibid. *SUSCEPTURI Constantinum fuissent, atque ad eum CONCURSURI alacritate summa, si VENISSET armatus.*] MS. *SUSCEPTURUM Constantinum fuissent, atque ad eum CONCURSUS alacritate summa INVENISSET armatus*. For *Jam TURBATÆ rationes*, MS. *Jam TURBA rationes*.

Cap. XXVI. *Compositæ ei res QUODAM MODO JAM videbantur*] MS. *quomodo jam*. I suppose it should be *quodammodo videbantur*.

Ibid. *OPPORTUNITATEM NACTI, occisis quibusdam judicibus, non invito populo, qui erat concitatus, MAXENTIUM purpuram INDUERANT.*] MS. *OPPORTUNITATE NACTI, occisis quibusdam judicibus, non invito populo, qui erat concitatus, MAXENCIUS purpuram INDUERAT*. Before, for *orbem terræ DEVORARE*, MS. *devoraret*. For *Severum ARCESSIT*, MS. *Severum ARCESSIIT*. For *ad expugnandum MAXENTIUM*, MS. *Maximianum*. For *mittit ROMAM*, MS. *Roma*. For *traducere ad se POSSET*, MS. *possit*. For *impendente*, MS. *impendende*.

Ibid. *Dedit sese ipse, vestemque ET PURPURAM EIDEM*] MS. *dedit sese ipse, vestemque PURPUREAM ET EIDEM*. I suppose the Author wrote, *vestemque purpuream eidem*.

Cap. XXVII. *Ad CIRCUMSEDENDA mænia non satis copiarum*] MS. *ad CIRCUMSEDENDAM*. I wou'd read, *ad CIRCUMSEDENDUM mænia*, &c. See Cap. 43.

Ibid. *Romanus quendam IMPERATOR, nunc populator Italiæ, HOSTILITER*] MS. *imperatorem and hostili iter*.

Cap. XXVIII. *Q OD non posset libere facere quod vellet*] MS. *quo vellet*. Read, *Q UOD non posset libere facere QUÆ vellet*. For *alter è Gallia*, MS. *altiere gallie*. For *major FILII*, MS. *major FILI*.

Cap. XXIX. *Rediens rursus in Gallias, UBI aliquantum moratus EST, PROPECTUS ad hostem FILII sui*] I must remark that for *fili* the MS. has *fili*, that I may go on to acquaint you with the most minute varieties of it, which are not mention'd by F. Nourry. But the Conjecture I am going to propose to you is of more consequence, and I think will restore this passage, thus; *Rediens rursus in Gallias, IBIQUE aliquantum moratus, PROPECTUS EST ad hostem*, &c.

Ibid. *De componendo REIPUBLICÆ statu cum eo DISPUTARET, re autem vera ut illum PER OCCASIONEM*] MS. *REPUBLICÆ statu ET cum eo DISPUTARE*.—*PRO OCCASIONÈ* (sic). These are all plain mistakes; and I do not think the word *disputaret* proper in this place. I wou'd prefer instead of it, *cum eo DISCEPTARE*; of the propriety of which word in this Sense it is not necessary to give any Examples.

Ibid. *Regnum ejus teneret, exclusus a suo, QUOCUNQUE venisset. Aderat ibi Diocles*,] I am much mistaken if this Conjecture does not give us the true reading; *exclusus a suo. QUO CUM venisset, aderat ibi Diocles*.

Ibid. *Q UARE impeditis consiliis senex Maximianus tertiam quoque FUGAM moliebatur*.] The MS. has *pugnam*, which has been very well corrected in the Editions, though we ought at least to have been acquainted with the reading of the MS.; I wou'd besides prefer here, *QUA RE impeditis consiliis, senex*, &c.

Cap.

Cap. XXIX. *Haberet exercitum quem occuparet, & ille opprimi POSSET ob militum PAUCITATEM.*] MS. *exercitum debellari* (sic à primâ manu) *quem* — POSSIT ob militum PAUCITATE. Again toward the end of the Chapter, for *QUID ei defuisset*, MS. *quod*.

Cap. XXX. *Alias rursus insidias machinatus est. Quia semel ABIIT IMPUNE, vocat filiam*] MS. *habuit impune*. From whence we must read and point as follows; *machinatus est, quia semel HABUIT IMPUNE. Vocat filiam, &c.* In the same manner Cap. 2. the MS. has, *Nec tamen habuit impune*. Last. Epist. Cap. 53. *Nec ullus habuit impune, quod Deum læsit*. For *scena*, MS. *scena*.

Ibid. *Quibus tamen dicit vidisse somnium*] Read, *vidisse se somnium*. For *II quidem*, MS. *III*. For *temporis INTERVALLUM*, MS. *intervallo*.

Cap. XXXI. *Ut in eo ETIAM VIM majestatis ostenderet.*] Which the MS. gives us thus, *ut in eo et. m majestatis*, about ten Letters being wanting, which I think F. Nourry has well supply'd in this manner, *ut in eo ETIAM SUÆ VIM, &c.* So Cap. 1. *Ut omnes — scirent quatenus virtutem ac majestatem suam — Deus summus ostenderit*. Perhaps it might be, *ut in eo ETIAM VIRTUTEM majestatis, &c.* Last. Epit. Cap. 27. *Cum Deus pro virtute majestatis suæ mundum de nibilo condidisset*. For *vicennialibus* in the next line, MS. *vicinalibus*. For *redderet*, MS. *redderet*. For *rei annonariæ*, *quis*, MS. *rei annonaria. Et quis*.

Ibid. *Fam de agendis & ipse vicennialibus cogitabat, . . . qui jamdudum*] Thus the MS., where about four Letters are wanting, which probably were, *& ut*, thus; — *cogitabat*; *ET UT, qui jamdudum — quæ promiserat, redderet*;

Ibid. *Quæ QUAM TOLERABILIA sint, eripi AB ORE hominum cibos labore QUÆSITOS, tamen TOLERABILE aliquo modo*] MS. *eripi ALABORE hominum cibos labore QUÆSITOS, tamen SUSTENTABILE*. It seems probable to

me

me that it ought to be, *Quæ QUANQUAM INTOLERABILIA sũt, eripi haminum cibos labore quæsitos, tamen SUSTENTABILE aliquo modo. Quauquam intolerabilia* has been already propos'd by Others; I strike out *alabore*, supposing here a mistake of the same word being repeated, which presently follows; of which there are several Instances in the writer of this MS. See: Cap. 18. *male male.* Cap. 29. *debellari.* Cap. 16. *penas penarum,* Cap. 43. *ut ut.* Cap. 48. *quam quam nostræ nostræ.* Cap. 52. *celebremus celebremus.* For *QUID aurum? QUID argentum?*, MS. *quod—quod.*

Cap. XXXII. *At ille tollit audacius cornua, & PRÆSCRIPTIONE temporis pugnat se priorem esse debere qui prior sumserit purpuram, preces eius & mandata CONTEM-SIT.]* MS. *PRÆSCRIPTIONEM temporis pugnat sc (vel se) se priorem, &c.* But perhaps the whole sentence shou'd be read and pointed as follows; *PRÆSCRIPTIONE temporis pugnat; SCILICET se priorem esse debere, qui prior sumserit purpuram. Preces eius & mandata CONTEMNIT.* Or if the *se* is not to be taken for *scilicet*, it is at least another Instance of the negligence of the writer, to be added to those which I have given in the last Note upon Cap. 31. And again for *MAXIMINUS iratus*, MS. *Maximianus.* For *is tamen tanti*, MS. *His.* For *ab exercitu NUNCUPATUM*, MS. *nuncupato.* For *jubet NUMERARI*, MS. *munerari.*

Cap. XXXIII. *Et quanto magis circumsecatur, latius SÆVIT; quanto curatur, increfcit.]* I shou'd prefer here, *latius SERPIT.* In the beginning of this Chapter; *Nascitur ei ulcus malum in inferiori parte genitalium SERPIT-que LATIUS.* For *tamen PERDUCITUR*, MS. *perdicitur.* For *PROXIMA quæque*, MS. *promaxima.* For *perniciis ABRAT*, MS. *haberat.*

Ibid. *Et tamen multo majorem copiam tabescendorum viscerum perniciis SECUNDA generaverat.]* MS. *secunda,* and I make no doubt but *perniciis FOECUNDA* is the true reading. For *ELICERET calor*, MS. *oligeret.* For

QUEIS

QUIS resolutis, MS. Quis. For AMISERANT speciem, MS. admiserant. For lurida, MS. luride.

Ibid. Deum coactus est confiteri, NOVI doloris urgentis per intervalla exclamat] Novi is undoubtedly corrupt, and can have no place here; I would propose to read thus, Deum coactus est confiteri. TUNC (or NUNC) doloris urgentis per intervalla, &c.

Cap. XXXIV. Ita sibi met leges facerent quas observarent, & per diversa, &c.] Read, ita sibi met ET leges — ET per diversa, &c. Eusebius KAI νόμους.

Ibid. Multi etiam deturbati sunt; ATQUE cum plurimi in proposito perseverarent,] Read, deturbati sunt. ATQUE tum plurimi, &c. For volueramus ANTEHAC, MS. ante ac. For reliquerant SECTAM, MS. secta.

Ibid. Promptissimam IN bis quoque indulgentiam nostram CREDIDIMUS porrigendam] MS. credimus; and I would read, promptissimam bis quoque, &c.

Ibid. Ut undiqueversum respublica PERSTET INCOLUMIS] MS. persistet incolanis (sic) Perhaps the writer design'd, ut undiqueversum respublica PRÆSTETUR incolumis. Eusebius, τὰ δημόσια παρασχεθῆναι ὑγιή.

Cap. XXXV. Idque cognitum Nicomediæ mensis ejusdem] Thus the MS. without any lacuna, which was said to be in it after Nicomediæ. Though I think the word medio still necessary, which was lost in the word Nicomediæ, and that it shou'd be, Idque cognitum Nicomediæ MEDIO mensis ejusdem. For IPSO officis & MAXIMINO, MS. ipsa—Maximiano. For E custodia, MS. &. For cum FUTURA, MS. futuram.

Cap. XXXVI. Ad fretum CHALCEDONIUM vindicaret. Ingressusque BITHYNIAM] MS. ad fretum CALCEDONUM vindicaret ingressusque BHIANIAM (sic); For sustollit censum. DISCORDIA inter ambos Imperatores, ac PENE bellum, MS. sustollit censum DISCORDIAM inter ambos Imperatores, ac PÆNA (sic) bellum. Perhaps it shou'd be, DISCORDIA JAM inter, &c. For in ipso FRETO fœdus fit, ac dexteræ, MS. fretu and ad. For extruere

extruere LICERET, MS. *licere*. For *sacerdotes* MAXIMOS, MS. *maximus*. For SUBNIXI *darent* OPERAM, MS. SUBNIXI *darent* OPERA.

Ibid. *Neque publice aut privatim* COLERENT, *sed* COMPREHENSOS *suo jure ad sacrificia* COGERENT] MS. COMPREHENSUS *suo*. (*fuit, suos*) *jure ad sacrificia* COERET. As this last word is plainly corrupt, so I suspect that it is here in a wrong place; I wou'd therefore propose to you to read, *neque publice aut privatim* COERENT, *sed comprehensos suo jure ad sacrificia* cogerent.

Ibid. *Et eos utrosque candidis cblamydibus ornatos jussit incedere.*] I understand *utrosque* of the *Sacerdos maximus* who was appointed *per singulas civitates*, and of the *Pontifex*, who was plac'd *in singulis provinciis*; which I find mistaken by the Editors.

Ibid. *Facere autem parabat, quæ in orientis partibus fecerat.*] F. Nourry observes that the MS. has *quæ JAM DUDUM in orientis*, &c. and which Addition I would have remark'd, as it removes both the difficulties and mistakes of some Interpreters in what follows to the end of the Chapter.

Cap. XXXVII. For *Constantini* LITERIS, MS. *litoras*. For *mergebatur*, MS. *mergebantur*. For *ut in* PALATIO, MS. *palatium*. For *non a* COQUIS, MS. *quoquis*.

Ibid. *Nam si quid reliqui vel Diocles vel Maximianus* RELIQUERUNT] If the reader thinks that Lactantius wou'd not write *si quid reliqui* — *reliquerunt*, I wou'd propose to him to read with me, *si quid reliqui* — FERUNT.

Ibid. *Hinc FAMES agris* [*non*] FERENTIBUS] MS. *FAMIS agris ferentibus* without any sense or meaning; Perhaps we may restore it thus, *Hinc fames agris FERIENTIBUS*. So Cypri. ad Donatum, *Et quoniam feriata nunc quies*. For *sine* DELECTU, *sine modo*, CUM LITES *universos*, MS. *delicti* (sic) and *cũlites* (sic.)

Ibid. *Nam quod viventium bona vel auferebat, vel dono suis* DABAT [*prout*] *quisque petierat aliena*] MS. *dabatur quisque*

quisque, which leads us undoubtedly to the true reading, *vel dono suis DABAT, UT quisque petierat aliena*. For *quod MORE*, MS. *morem*.

Cap. XXXVIII. *VINCIT officium linguæ sceleris magnitudo*.] MS. *Vicit*, and so it ought to be in the printed Books. Lactantius L. 5. cap. 23. makes use of the same words; *VINCIT officium linguæ sceleris magnitudo*. But there too we must read *Vicit*, as I have found it in two MSS. For *capitale*, MS. *capitali*. For *liberalior*, MS. *liberabilior*. For *feminis vestes*, MS. *feminibus ūris* (sic) id est, *vestris*.

Ibid. *Si qua detrectaverat, in AQUA NECABATUR, tanquam majestatis crimen esset. Sub illo adultero aliqui constupratis uxoribus*] MS. *aquam*, and it adds *pudicitia* after *adultero*. In the first place I suspect that it ought to be, *in AQUA MERGEBATUR*. So Cap. 15. *Domestici — mari MERGEBANTUR*. Again Cap. 37. *Si quis inciderat, mari occulte MERGEBATUR*. And I doubt not but we ought to read and point the rest of this sentence in this manner; *Si qua detrectaverat, in aqua MERGEBATUR; tanquam majestatis crimen esset sub illo adultero PUDICITIA. Aliqui, constupratis uxoribus, &c.*

Ibid. For *castitatem ac fidem*, MS. *castitate ac fide*.

Ibid. *Sed & Comites eius sub tali Principe IMITABATUR si. u suorum cubilia impune violabant.*] So it is in the MS. and such the lacuna, which is made there by a little of the upper part of the leaf being tore off. I will not say that it ought to be supply'd with what I propose to you, but I have thought of nothing better than what follows, — *sub tali Principe INITIABANTUR STUPRIS, ET DOMESTICORUM suorum, &c. or, ET SUBDITORUM suorum*. Ruffinus Lib. 8. cap. 17. *Delitiis, luxu, atque omni dissolutionum genere fluitans, turpissima suis militibus præbebat exempla. Denique quicquid lascive, quicquid petulanter, quicquid luxuriose gestum a rectoribus vel militum vel provinciarum fuisset, inultum cedebat ob Imperatoris exemplum.*

Cap. XXXVIII. For *Medicrium* VERO *filias*, MS. *M. diocrum filias*, right. For *pereundum*, MS. *pedum* (sic) id est, *pereundum*. For IN LATERE EI *nisi ex gente* EORUM, MS. *inlate rei*, and *horum*. For BARBARAM *servitutem*, MS. *barbarum*. For *satellitibus*, MS. *satilibus*. For *ludibrio*, MS. *uidibria*.

Cap. XXXIX. *Quod SIBI FIDAM conjugem repudiat, idem utique facturus & sibi.*] MS. *fidem*. And I wou'd read, *quod fidam conjugem*, and strike out *sibi*, which perhaps the writer has plac'd here by casting his eye too soon upon the same word in the following line. See the Note upon Cap. 31. For *loci FEMINAM*, MS. *femina*. For *esset ausa*. *Libido*, MS. *esset*. *Ausa libido*. For *ipsam cum MATRE*, MS. *matrem*.

Cap. XL. *Cujus consilio negatam sibi SUSPICABATUR.*] MS. *suspiciatur*, which is the true reading.

Ibid. *Dat negotium Præsidi ERATINEO*] MS. *erat in eo*. In which words, whether the Writer design'd to give us the Name of the Judge, or what else he meant by them, I believe we must wait to be inform'd by some other MS. of this Book. For *reliquerat, furtive tunc*, MS. *reliquerat furtive*. *Tunc*. For *familiaris*, MS. *familiæris* (sic.)

Ibid. *Sed utraque ob eximiam pulcritudinem, ac pudicitiam NECABATUR.*] MS. *necabantur*, nor wou'd I alter it. For *Judæus* OB *alia*, MS. *ab*.

Ibid. *Inrogantur tormenta Judæo, dum quæ jussus oquerentur pugnis a tortoribus coercentur.*] Thus the MS. represents it, and this is the just measure of the *lacuna*, which is made in the same manner with that in Chapter 38. And I think I can with more probability propose to you to supply it thus, *dum quæ jussus ERAT DICERET. HÆ, ne loquerentur, pugnis a tortoribus coercentur*. Cap. 44. *Fecit ut JUSSUS EST*. For *carnificum MANIBUS*, MS. *manus*.

Ibid. *Facuissent insepultæ*] MS. *Facuissentq.* (sic) id est, *que*. & rectè omnino. For *Nec ADULTERO*, MS. *adulterio*.
Cap.

Cap. XLI. For *gnarum calamitatis*, MS. *magnarum calamitates*.

Cap. XLII. *Ita viginti annorum felicissimus Imperator, ad bumilem vitam dejectus ADEO, ET proculcatus injuriis*] MS. *a de* (sic) id est, *a deo*. Read and point thus, — *felicissimus Imperator ad bumilem vitam dejectus A DEO, proculcatus injuriis*, &c. So Cap. 52. for *qui A DEO mereris audiri*, the MS. has *qui ADEO mereris audiri*, in one word, as I think it should be read. The same word must be restor'd in *Lact. Epit. Cap. 46. Quæ A DEO, propter illam Cbristi crucem, facta sunt, ut hoc in scripturis eorum Salomoni ante testatus sit*. Read, *Quæ ADEO propter illam Cbristi crucem facta sunt, ut hoc*, &c. And see *Epit. cap. 29*.

Ibid. For *senis Maximiani*, MS. *senex*. For *NULLI unquam*, MS. *nulla*. For *æstuante ANIMA*, MS. *animam*.

Cap. XLIII. *QUIA prælatus ei a Maximiano fuerat*] MS. *qui ad*. I wou'd read, *qui prælatus ei*, &c. For *tamen ut audivit*, MS. *tamen ut ut audivit*. For *esse desponsam*, MS. *essa disponfam*. For *societatem MAXENTII*, MS. *Maxenti*. For *POSTULANS*. *Scribit*, MS. *POSTULATAM scribit*; perhaps, *postulatum*. See Cap. 27.

Ibid. *Senem illum . . . xtabilem finxisse discordiam cum filio*] So the MS. I wou'd read, *senem illum DETESTABILEM*. Of whose death he thus writes, cap. 30. *Ita ille — vitam DETESTABILEM turpi & ignominiosa morte finivit*. See Cap. 49. near the end. For *succidendos*, MS. *succedendos*.

Cap. XLIV. For *idoneos DUCES*, MS. *ducere*. For *extraxerat*. *DIMICATUM*, MS. *extraxerat DEMICATUM*. For *Mulvii*, MS. *mulū* (sic). For *quinquennalia*, MS. *quinquennaliā* (sic.) For *pontemque*, MS. *potemque*. For *ac vocatis*, MS. *auocatis*. For *Sibyllinos*, MS. *Sibellinos*. For *responso*, MS. *reponso*. For *scinditur*, MS. *scenditur*.

Ibid. *FECIT ut jussus est*] Read, *FACIT ut jussus est*, & — *notat*.

Cap. XLIV. *Eo viso pugna crudefcit, & manus Dei SUPERERAT ACIEI. MAXENTIANUS PROTERRETUR*] MS. *supererat. Aciei Maxentianus.* This place is certainly faulty; perhaps we may thus reftore it; — & *manus Dei SUPERAT. ACIES MAXENTIANA PROTERITUR.* See cap. 47. So in the beginning of this chapter, *Maxentiani milites prævalebant.* Cap. 24. *Sed frustra quoniam DEI MANUS hominem protegebat.* Cap. 47. *Cædebatur acies ejus impune.* For *AC multitudine*, MS. *Hac.* For *tandem acerbiffimo*, MS. *tamen aceruiffimo*, where *tamen* is right. For *fic exarfit DOLORE*, MS. *dolorem.*

Cap. XLV. For *per viam STRAGES*, MS. *stragis.* For *Byzantii*, MS. *Byzanti.* For *CASUS a Licinio*, MS. *causa.* For *illicere*, MS. *inlicire.* For *quicquam*, MS. *quiquam.* For *DIFFISI seipfos DEDIDERUNT*, MS. *DEFISI seipfos DEDERUNT.* For *Heracleam*, MS. *eracliam.* For *ALIQUOT dierum*, MS. *aliquod.* For *Adrianopolim*, MS. *Adrianopoli.*

Cap. XLVI. *Cum omni exercitu suo, illius fore victoriam fi feciffet.*] Let us reftore here the pointing of the MS., which is much better; *exercitu suo. Illius fore victoriam, &c.*

Ibid. *Post has voces CUM SURGERE sibi visus ESSET, ET cum ipfo qui monebat ADSTARET, tunc docebat eum*] For *cum surgere*, the MS. has *confurgere*, which produc'd the following Conjecture: *Post has voces CONSURGERE sibi visus EST, ET cum ipfo, qui monebat, ADSTARE; tunc docebat eum, &c.* And thus I found Tollius had already corrected it. For *POST Imperatorem*, MS. *PRO Imperatorem.* For *ad COLLOQUIUM.* *FERRI*, MS. *ad CONLOQUIUM. Ferre.* For *EXERCITU LICINII sine CERTAMINE*, MS. *EXERCITUM LICINI sine CERTAMINA.*

Ibid. *a militibus EXISTIMABAT*] MS. *extimabat.* Read *æstimabat.* So Lact. Lib. 4. cap. 16. *Tanquam nugaces ÆSTIMATI sumus*; where one MS. *extimati.*

Cap.

Cap. XLVII. For *subjecit inimicis*. Jam, MS. *subjecit. Inimicis iam*. For *in FUGAM versa est*, MS. *in FUGA EST versa est*. For *Maiis*, MS. *maisi*. For *in Cappadocia*, MS. *ex cappadociam*.

Cap. XLVIII. For *LICINIUS vero*, MS. *Licinium*. For *BITHYNIAM paucis post PUGNAM*, MS. *bithynia and pugna*. For *SEQUENDI religionem*, MS. *sequenti*. For *consilio SALUBRI*, MS. *salubria*.

Ibid. *Itaque hoc CONSILIO salubri ac rectissima ratione ineundum esse credidimus*] It seems necessary to me to read thus, *Itaque hoc CONSILIUM salubri, &c.* Eusebius, τῶν τούτην τὴν ἐλπίαν τὴν ἡμετέραν ὑγιαίνῃ καὶ ὀρθοτάτῃ λογισμῷ ἐδογματίσαμεν.

Ibid. *Mentem suam DEDERET*] MS. *dederat*, and so it shou'd be read.

Ibid. *Nunc CAVERE ac simpliciter*] I prefer *nunc LIBERE ac, &c.* Eusebius, νῦν ἐλευθέως καὶ ἀπλανῶς. For *plenissime*, MS. *plenissima*. For *esse CONCESSAM*, MS. *concessa*.

Ibid. *facultatem, quas bonori neque cuiquam religioni aut aliquid a nobis. Atque hoc insuper*] So F. Nourry's Edition, and his Note is; in MS. Cod. ibi duo verba deleta sunt, nec certe scriptum videtur, *quas*. Sed hæc ex Eusebio emendari & restitui possunt. The MS. is indeed pretty much defaced in this place, but there is no *lacuna*; and I think I read in it what follows; *facultatem q's neq. honori — a nobis atque hoc, &c.* But though there is no *lacuna*, yet something undoubtedly is wanting, which this representation of the true state of the MS. may perhaps suggest to you; the *neque* before *bonori* is certainly right; but I have nothing more to offer for the clearing up the passage. For *ad quæ antea*, MS. *adq. q. antea*; and perhaps it may be right, *ad quæquæ antea*. For *consueverant*, MS. *con-sueverant*. right.

Ibid. *De quibus etiam datis ad officium tuum literis certa ANTEHAC forma fuerat COMPREHENSA, priore tempore*

ALICQUID *vel a fisco nostro*] I wou'd read,— *certa antebac forma fuerat COMPREHENSUM*, priore tempore ALIQUI *vel*, &c. The MS. has *aliqui*, not *aliquid*. And I think it shou'd be *comprehensum*, as a little after, *ea omnia lege qua superius COMPREHENDIMUS*; and again, *sicut superius COMPREHENSUM EST*. But I rather think we need not alter any thing but the pointing, thus; *certa antebac forma fuerat comprehensa priore tempore, aliqui vel a*, &c. Eusebius, τὸν πρὸς ἡμᾶς ἐν ἐπιστολῇ τῇ πρὸς τὸν ἑρμῆν. For *antebac*, MS. *ante ac*. For *ambigu'itate* RESTITUANT, F. Nourry says, MS. *restituatur*, but he is mistaken, for it has *restituunt*.

Ibid. *reddant*, ETIAM *vel bi qui emerunt, vel qui dono ERUNT consecuti*] For *dono erunt* the MS. has *donauerunt*; I wou'd read and point the place thus, *reddant*. ET JAM *vel bi qui emerunt, vel qui dono FUERUNT consecuti*. So two lines before, *Qui etiam dono fuerunt consecuti*. For IDEM *Christiani*, MS. *idem*. For *convenire consueverunt*, MS. *consueverunt*, right; as before. For *controversiam* HISDEM *Christianis*, MS. *idem*. For *servata*, ut II, MS. *bi*. For *restituerint*, MS. *restituunt*, which perhaps may stand. For QUEM *in tantis*, MS. *que*. For *prolata programme*, MS. *præolata programme*. For *ut hujus benevolentiae nostræ*, MS. *ut hujus nostræ benivolentiae nostræ*. For *ut conventicula in statam*, the MS. leaves out *in*.

Ibid. *Ea omnia lege qua superius comprehendimus*] Perhaps it may be better, *ea omnia lege, QUAM*, &c. Eusebius has translated it thus, Ταῦτα πάντα ἐπὶ τῷ νόμῳ δὲ περιήλαμεν.

Cap. XLIX. SEQUENTI autem Licinio cum exercitu TYRANNUM, *profugus concessit*, & rursus Tauri montis angustias PETIT, MUNIMENTIS *ibidem ac turribus fabricatis iter obstruere conatus EST*, & inde DEXTORSUM *perrumpentibus omnia victoribus, Tarsum postremo confugit.*] For *munimentis* the MS. has *monumentis*; and for *dextrorsum* it has *detorsum*. It seems very probable to me that

that we shou'd read the place thus: *SEQUENTE autem Licinio cum exercitu, TYRANNUS profugus concessit, & rursus Tauri montis angustias PETIIT, munimentis ibidem ac turribus fabricatis iter obstruere conatus; & inde DETRUSUS, perrumpentibus omnia viâtoribus, Tarsum postremo confugit.*

Cap. XLIX. *Ibi cum jam terra marique PERTERRE-RETUR, NEC ullum speraret refugium*] For *perterreretur*, some have propos'd *peteretur*, others *proterreretur*; but the MS. furnishes us here with the true reading, which is, *Ibi cum jam terra marique PREMERETUR*. For *nec*, MS. *non*. For *LANGUOREM malum VERSA*, MS. *LANGOREM malum VERSE*. For *insustentabili*, MS. *insystemtabili*. For *percitus*, MS. *percussus*. For *sicut ii qui*, MS. *hii*.

Ibid. Christum subinde deprecans & PLORANS] I think we ought to read, *deprecans & IMPLORANS*.

Cap. L. *Ut fortunam CANDIDIANI specularetur, QUIA Nicomediæ se obtulerat*] MS. *Candidiam*; read what follows thus, *specularetur, QUI UT Nicomediæ, &c.* Above for *radix*, MS. *radis*. For *sterilitatem*, MS. *stereliatem*. For *in OMNES*, MS. *omnia*. For *prius MATER*, MS. ^{ter} *matrem* (sic).

Ibid. Præcipitata est. IBI sæpe illa castas feminas mergi jusserat] I would read, *præcipitata est, UBI sæpe, &c.*

Cap. LI. For *Theßalonicam*, MS. *tesalonicam*. For *miseratione*, MS. *miserationi*. For *corpora EARUM*, MS. *eorum*. For *Ita ILLIS*, MS. *illic*.

Cap. LII. *Quæ omnia secundum FIDEM SCIENTIUM loquor.*] MS. *finem scienti enim*. Let us read therefore, *Quæ omnia secundum FIDEM, SCIENTI ENIM loquor, ita ut, &c.* See Cap. 16. Tho' some doubt still remains with me whether *secundum fidem* be right. Thus Cap. I. *De quo exitu eorum testificari placuit.* For *rerum INTERIRET*, MS. *interire*. For *peccata*, MS. *speâa*. For

AD-

ADVERSUS illos, MS. *adversos*. For *pietati*, MS. *pietatis*.
For *ac postmodum*, MS. *hac*. For *delevit ea*, MS. *eam*.

Cap. LII. *Diurnis nocturnisque precibus CELEBREMUS*] MS. *celebremus celebremus*, repeating the same word, which has happen'd in other places; perhaps it shou'd be, *deprecemur*. For *PLEBI suæ*, MS. *plebis*.

Ibid. *Tu præcipue, Donate carissime, qui a deo mereris audiri,*] MS. *adeo* in one word, and so I think it ought to be read; the Writer generally, if not always, as I remember, giving *a Deo* thus *a dō*. See Cap. 42.



THE WRITER DE MORTIBUS PERSECUTORUM.

WHOEVER be the Author of this book, we may say that he is a pretty good writer, and that great allowances ought to be made, when we consider how much he is corrupted and defaced. I am inclined to agree with those who think that he is not Lactantius. One thing I have observed, which some may call a trifle, but I will venture to mention it; it is, that Lactantius is immoderately fond of the word *utique*, and that the Writer De M. P. uses it seldom.

C. X.

Tunc ira furens sacrificare—universos—jussit. The MS. having *furoris*, it is possible that it should be *furiosus*.

C. XIX.

Concio militum convocatur. Inquit senex cum lacrimis, alloquitur milites se invalidum esse, &c. In the Edition of Bauldri I see abundance of conjectures upon this passage under the text, p. 148, of which I think none are satis-

satisfactory. I take the true reading to be: Infir-
mior.

C. XLIV.

*Plus virium Maxentio erat, quod & patris sui exer-
tum receperat a Severo, & suum proprium de Mauris
que Italis extraxerat.*

*Tollius extruxerat. Gale contraxerat. Perhaps ex-
xerat.*

Ibid.

proterretur. The Gentleman proposes *proteritur*. I
se *proterretur* to be right. The word is used by
regil, Statius, and others. See Vol. I. p. 93. of these
Observations.

Some of the Gentleman's remarks are already occu-
d in Bauldri's Edition.

WHEN I preferr'd *Salomoni* to *Salomon*, above, p. 202,
had overlook'd what occurs in *Lactantius Div. Inst.*
. 18. from whence it appears probable that *Salomon*
the true reading in the Epitome. We may read thus:
*ut adeo propter illam Christi crucem facta sunt, ut hoc
scripturis eorum Salomon ante testatus sit.*



Chiron was the first who brought mankind to a sense of righteousness, by shewing them the nature of an oath, the manner of propitiatory sacrifices, and the Beings that are in heaven : or (as Sir I. N.) a *delineation* of the *Asterisms*. See *Miscell. Observ.* II. 152. The former interpretation seems necessary from the context, because the Author is speaking of the *means* by which Religion was introduced. But then the words σχήματα Ὀλύμπου are no where used for *divine beings*. Ὀρκοι also, and θυσίας suppose the *belief* of a God already establish'd, and so make σχήματα Ὀλύμπου less necessary. Nor is σχήματα so expressive of the *antiquity* of divine worship, if taken *figuratively*, as *perhaps* it ought to be, since religious honours were paid to the stars *antecedently* to their being reduc'd into Constellations.

I am inclined to think the verse should be read thus,
 Ὀρκοι καὶ θυσίας ἱλαράς, καὶ ΣΗΜΑΤ' Ὀλύμπου.

Chiron brought the world to a sense of religion by teaching the obligation of an *Oath*, the manner of *Sacrifices*, and the *Signs* of the divine *Will*, or the threats and *admonitions* of heaven. This is not only better connected, but is in character too, and agreeable to tradition. Chiron is never said to have taught there were Gods, but the *worship* and *ordinances* of those Gods. To explain the διοσήμεια was to shew what particular States had to *fear*, what the Husbandman was *expressly* call'd upon to undertake, or the Mariner to avoid. Virg. Georg. I. 464.

————— *solem quis dicere falsum*
Audeat? ille etiam cæcos instare tumultus
Sæpe monet, fraudemque et operta iumescere bella.

And as to the word it is us'd for σημεῖον ὑπὸ Διὸς πεμφθέν. Il. B. 308.

Homer

Homer also uses it of *Sirius*, Il. X. 30.

Λαμπρότατον μὲν ὄγ' ἐς ἰ ΚΑΚΟΝ δέ τε ΣΗΜΑ τέ-
τυκται

Καὶ ἴε φέρε πολλὸν πυρετὸν δειλοῖσι βροτοῖσι.

Aratus and Manilius will sufficiently illustrate the point.

——— πάντῃ δὲ Διὸς κεκρήμεθα πάντες
Τῷ γὰρ καὶ γένε' ἴσμεν· ὁ δ' ΗΠΙΟΣ ἀνδράποισι
Δεξιά ΣΗΜΑΙΝΕΙ· λαὸς δ' ἐπὶ ἔργον ΕΓΓΡΙΠΕΙ
ΜΙΜΝΗΣΚΩΝ βίοτοιο· λέγει δ' ὅτε βῶλ' ἀρίστη
Βυσί τε καὶ μακίλῃσι· λέγει δ' ὅτε δεξιά ὦραι,
Καὶ φύλα γυρᾶσαι, καὶ σπέρματα πάντα ἐαλέδαι,
Αὐτοὶ γὰρ πάγος ΣΗΜΑΤ' ἐν ἕραν' ἐτήρουν
Ἀστρα διακρίνας. Avienus.

Nec desit genitis Pater ullo in tempore rebus:

Istius ille enim pulcher chorus, alta ut bebescat

Terra gelu, ver ut blandis adrideat arvis.

Hoc duce per tumidi ferimur freta gurgitis, isto

Præceptore solum gravibus versamus aratris.

And that this was the province of Kings and Priests we learn from Manilius.

Tu princeps auctorque sacri Cyllemie tanti —

Major uti facies mundi foret —

SENTIRENTQUE Deum gentes.

Regales animos primum dignata movere (natura)

Tum qui templa sacris coluerunt omne per ævum,

Delectique sacerdotes in publica vota,

Officio junxere Deum, quibus ipsa potentis

Numinis accendit castam præsentia mentem —

Hi tantum novere decus.

2. This agrees with what *Euripides* says of Chiron's daughter.

Ἡ παῖς μὲν τὰ ΘΕΙΑ προμαρτυροῦσατο
Χρησμοῖσιν, ἣ δὲ' ΑΣΤΕΡΩΝ ἐπαυτολάς.

*Quæ prima [mulierum] quidem præfagit
Oraculis, vet per ortus syderum.*

She taught the arts she had learn'd of her father,
and was married to that great *Naturalist* Æolus.

3. To interpret the *Διοσήμεια* was a branch of the *Medical* art, which Chiron profess'd. At least it was believ'd to be such about the time of Pisistratus, 560 years before the Christian Æra. *Ονομακρίτης* in the book *περὶ Λίδων* represents *Orpheus* as undertaking to cure many distempers by precious stones, and in the *Argonaut.* describes his profession in these words,

ἰδάνη — ἡ σπλάγχων δίοσις ἔστι
ΣΗΜΕΙΩΝ ἱερῶν τε λύσεις, ΑΣΤΡΩΝ ἱε πορείας,
Ἄγνοπλον τε καθαρχὴν, ἐπιχθονίοις μὲν ὄνειαρ,
ΙΛΑΣΜΟΣ τε δαῶν.

—— qui viscerum situs est,
*Signorum, portentorumque solutiones, astrorumque meatus
Purificantemque expiationem mortalibus ingens commodum
Placationesque Deorum.*

See *Euripides* *Alcest.* 965. And *Æschylus* describes his *Prometheus* in the same manner,

Ἦν δ' ἐδὲν αὐτοῖς, ὅτε χάματι Θ. ΤΕΚΜΑΡ
"Οὐτ' ἀνθυμώδης ἦρ', ὅτε καρπὶ μὲν
Θέρους βίβαιοι· ἀλλ' ἄτερ γνομῆς τὸ πᾶν
"Ἐπράσσοι, ἥ τε δὴ σφιν ΑΝΤΟΛΑΣ ἦν
"Ἀστὴν ὠδῆα, τὰς ἱε δυσκρίτους δύσεις. And
"Ἐδείξα κράσεις ἡπίων ἀκεσμαίων,
"Αἷς τὰς ἀπῆσας ἐξαμμύνοῖται νόους.
Τέρπει· ὃ πολλὰς ΜΑΝΤΙΚΗΣ ἐξοίχισα.

*Et nullum erat mortalibus neque biemis signum
Neque floridi veris, neque frugiferæ
Ætatis certum: sed sine ratione omnia
Agebant, donec ego ipsis ortus.
Astrorum indicavi, & occasus indicatu difficiles.—*

Monstravi

*Monstravi salubrium medicamentorum compositiones,
Quibus omnes profligarent morbos.
Modos etiam multos vaticinii ordinavi.*

Æsculapius also join'd astrology and medicine together. *Firmicus Astron. IV. Præfat.*

Omnia quæ Æsculapio & Enichnusque tradiderunt: quæ Petosyris explicavit & Necepsus: quæ Abraham, Orpheus, & Critodemus ediderunt in his perscripsimus libris. *Æsculapius* was educated by *Chiron*, as we learn from *Pindar*, and therefore instead of *Enichnusque* we ought to read, *Mercurius Centaurusque*. About *Homer's* time indeed Surgery or Physick, and Divination seem to have been distinct provinces. Nevertheless *Pythagoras*, *Democritus*, *Empedocles*, and others after them, were skill'd in all the particulars above mention'd; and *Hippocrates* himself laid considerable stress on the celestial bodies, or ΣΗΜΑΤΑ. Thus περὶ Σαρκαῶν p. 29. Περὶ τῶν ΜΕΤΕΩΡΩΝ. ὃ δὲ δίομαι λέγειν, ἢ μὴ τοῦτο ἐστὶν ἐκ ἀνθρώπου ἀποδιδῶν, καὶ τὰ ἄλλα ζῶα, ὅ-
κιστα ἐκ τοῦ καὶ ἐγένετο· καὶ ὅτι ψυχὴ ἐστίν· καὶ ὅτι τὸ ὕγι-
αίνειν καὶ ὅτι τὸ κάμνειν καὶ ὅτι τὸ ἐκ ἀνθρώπου κακὸν
καὶ ἀγαθόν, καὶ ὅθεν ἀποδίδονται. *De cælestibus au-*
tem rebus nihil dicere adinet, nisi in quantum conferunt ad
demonstrandum de homine. *Et de reliquis animantibus,*
quod ex his constat, Et procreata sunt, quodque anima sunt
prædita, Et quod sanitas Et morbus, quodque in homine
inest vel boni vel mali, Et mors ipsa inde proficiscitur.

D.

S I D O N I U S .

CARM. V. 374.

——— conscenderat Alpes,
Rhetorumque jugo per longa silentia ductus,
Romano exierat populato, trux Alamannus,

Perque

*Perque cani quondam distos de nomine campos
In prædam centum novies dimiserat hostes.*

It should be *hastas*. The Latin Poets use *hastæ*, *en-*
ses, *dextræ*, for soldiers. Claudian II. *in Ruf.* 162.

—— *fraternas ex æquo dividat hastas.*

Statius *Silv.* V. l. 94.

Præterea fidos dominus si dividat enses.

Claudian II. *in Ruf.* 262.

—— *spernisne tuas, dux optime, dextas?*

Silius Italicus is continually using the word *dextræ* in this sense, as *Drakenborch* has observed. See Silius XI. 542. XII. 351. XIV. 238. XV. 567. XVI. 18.

So Euripides *Troas.* 14.

ΔέρειⓈ ἵππος κρυπτόν ἀμπίσχων ΔΟΡΥ.

He frequently expresses himself in this manner. *Herc.*
Fur. 61.

Στρατηλατῆσαι κλειὰ Καδμείων ΔΟΡΟΣ.

In Phœniss. 444. λόγῳ is used for an army.

So Pindar *Olymp.* Z. 35.

Ἀργεῖα σὺν Αἰχμα,

Where the Translator has rendered it, *Argiva cum multitudine*. he should have said, *cum Argivo milite*, or *exercitu*. Pindar here calls the Rhodians Ἀργεῖαν αἰχμῶν, that is, a bold and warlike people sprung from the Argive soldiers of Tlepolemus. The Scholiast says, σὺν αἰχμῇ τυτίσι, δύναμει, στρατῷ Ἀργεῖα.

LET me here insert an observation concerning *Hippo* the daughter of Chiron, who has been mentioned once or twice above. Ovid *Met.* II. 635. speaks of Chiron's daughter, whom he calls *Ocyroë*, and says she was turned into a *mare*. I think it a probable conjecture that this fable owed its rise to her name *Hippo*.



[Communicated to me.]

O P P I A N.

ΑΔΙΕΤΤ. Γ. 235.

— ἀλλὰ μένοντες

Αὐτῷ δὴδύνουσιν, ἀπὸ σταδμοῖσι νομῶν
 Πῶσα ΧΕΙΜΕΡΙΟΙΣΙΝ ὅν ἡμασιν ἀνελίζονται, &c.

— sed manentes

*Ibi commorantur, quasi stabulis pastorum
 Oves bibernis diebus morantur, &c.*

If we take our measures by Stephens, this place is correct; but that Lexicographer is not much to be depended on. Few of the Poets use *χειμεριός*. When they do, it is usually joined with *ἀνατολή* or the like in an astronomical sense. Homer, Hesiod, Pindar, Theocritus, Sophocles, Onomacritus, Apollonius, Aratus, Dionysius, Antipater Sidonius, Antiphilus, Apollonides, Æmilianus Nicæensis, Secundus, constantly prefer *χειμερίς*; especially when it means *tempestuous*. This word is used also by Anacreon *Anthol.* III. 22. Alpheus *Ibid.* I. 87, 1. Persa III. 22, 30. Flaccus *Ibid.* 34. Simonides IV. 29, 1. Meleager VII. 1, 73.

Aristotle and D. Halicarnassæus follow the poets. Hippocrates, Herodotus, and Thucydides vary: or rather the MSS. deceive us. This observation is untouch'd by the Lexicographers. I make no doubt but Oppian writ, Πῶσα ΧΕΙΜΕΡΙΟΙΣΙΝ, as it is in Pal. I. Hal. III.

ΧΕΙΜΕΡΙΗ πλημμυρὶς ὅταν ζέσῃ ἀμφοτρίτης.

Hal. II. 248. — ΧΕΙΜΕΡΙΗΝ γὰρ ἀλυσκαζέσιν ὁμο-
 χλήν.

And

And again. 482. and *Hal.* IV. 21. 272. *Cyn.* I. 455.

V. 301.

————— ὁ δ' ἐξοχὸν ὃν κεν ἴδῃται
Ἀσπαλιεύς, πρὶ δ' αὖτ' ἀπαρίσχει δὲν· αὐτὰρ ὁ λάβρων
Δῶρα ΛΑΒΩΝ δ' ὕσδ' ὡρα μετίδ' ὡρα μὲν.

————— *at quem exitium viderit*

*Piscator, huic cibum præbet: at ille rapide
Donis acceptis infelicius recurrit.*

It is not very likely the poet should write λάβρων
λαβῶν: neither the jingle nor the expression can please
any man of taste. How much better is,

————— αὐτὰρ ὁ λάβρων

Δῶρα ΧΑΝΩΝ δ' ὕσδ' ὡρα!

I wonder the great Turnebus let it pass. As for the
Librarii they certainly alter'd it, as thinking χανὼν
did not signify *swallow*, which *literally* it does not, but
is *imply'd* by *consequence* elegantly enough, as in Homer's

— τότε μοι ΧΑΝΟΙ εὐρεῖα χερσίν,

that is, says the Scholiast, μετέχασμα τε δεχθῆναι. And
in this sense Virgil took it,

Sed mihi vel tellus optem prius ima dehiscat,

Vel Pater omnipotens adigat me fulmine ad umbras.

Had he thought *dehiscat* was not expressive enough,
he would have said, *Et pater*. 'Tis therefore plain he
took the antecedent for the consequent. Homer uses
the same expression *Il.* P. 415.

ὦ φίλοι, ὃ μὲν ἡμῖν εὐκλείης ΑΠΟΝΕΕΣΘΑΙ
Νῆας ἐπὶ γλαφυραῖς, ἀλλ' ΑΤΤΟΤ' ὑαῖα μέλαινα
Πᾶσι ΧΑΝΟΙ.

That is χανὼν ἔλοι.

Virgil supplies the Ellipsis in *Æn.* XII. 883.

————— *O. quæ satis ima dehiscat*

Terra mihi, manesque deam demittat ad imos?

But

But in X. 675. he keeps exactly to Hömer.

— — — *quæ jam satis ima dehiscat*

Terra mihi? vos o potius miserescite venti.

(So the Cambridge MSS. and that of Dr. Mentelius; but here I rather prefer the Medicean,

Terra mihi O, vos o potius —

So Virgil repeats it, *Georg. II. 40. Æn. II. 241, 281. X. 18. XI. 732.*

Ennius repeats it thrice:

O pater, o genitor, o sanguen diis oriundum.)

Ovid Epist. VI. 144.

Hiscere nempe tibi terra roganda fuit.

Quo vultu natos, quo me, scelerate, videres?

I must not forget to acquaint the reader that one of the Palatine MSS. has *χανών*, which must be either the *original* reading, or corrected by the Author himself upon a revise; but the ignorance of transcribers inclines me to the former opinion. I confirm the emendation by Oppian himself *Hal. III. 540.*

— — — *ἔδεδάηκεν ἴον μῆρον, ἀλλὰ βαρῆαν.*

Δαῖτα ΧΑΝΩΝ, ἀγρευτὸς ἀνέλκεται ἀνέρος ἀλκῇ

Turnebus reads *λαβών* with a MS. and the Schol. but in vain. Again *IV. 228.*

— — — *ἔδ' ἐνόησεν*

*Ὅν μῆρον ΑΜΦΙΧΑΝΩΝ· ἀλιεύς ᾗ μιν αἶψα δοκτύτας
Χαλκείαις ξυπέπειρεν ἀνακρέων γενέεσσιν.*

Orpheus de Lapid. p. 194.

*Καὶ κεν ὑπὲρ μοῖραν με πελώριον ΑΜΦΕΧΑΝΕΝ θῆρ,
Εἰ μὴ, &c.*

Oppian Hal. III. 478.

— — — *ἐπὶν δέ τις ΑΜΦΙΧΑΝΗΣΙ*

ῥίμφα μιν ἐξείρυσεν.

See also *Hal. IV. 454.*

Leonidas *Antbol.* IV.

—— τὸς δ' ὁ μέλας ΑΜΦΕΧΑΝΕΝ θάνατον.
absorpsit.

V. 355.

Ἦδη δ' ἀτρομίοντες, αὐλλέες ἐνδοθι κώρτε
Ἀγρόμενοι ΠΑΝΝΗΜΑΡ ἐνήμενοι.

*Jam vero intrepidi frequentes in nassa
Colleſti totum diem in ea sedentes, &c.*

It ought to be writ *πανῆμαρ*, and then the first syllable is short; perhaps *παντῆμαρ*, *per totum diem*, as in Apollon. *Arg.* II. 532, if the place be not corrupted. Or if you will venture a little out of the vestigia of MSS. *πρόπαν ἥμαρ*. Homer :

ΠΡΟΠΑΝ ΗΜΑΡ ἐς ἥλιον καταδύντα.

See Hesiod *Theog.* 525. Thus the Schol. reads. See *Cyn.* II. 188. The same fault ought to be corrected *Hal.* IV. 178.

D.

[Communicated to me.]

SHAKESPEARE.

S I R,



UPON our casually talking together of SHAKESPEARE's *Poems*, you ask'd me if they were in the same corrupt state as his Plays are found to be; and whether I had taken notice of any errors in them. I told you, I had; and I now send you the correction of a few passages, from a cursory view, in which they have suffered injury from the Printer, and not found redress from

from the editor. I'll begin with a few, in which the breach of the rhyme evidently helps to point out the corruption.

I. In the Poem, call'd, VENUS and ADONIS;
Stanz. 142.

*For who bath she to spend the night withal
But idle sounds, resembling parasites?
Like shrill-tongued tapsters, answ'ring ev'ry call,
Soothing the humour of fantastick Wits?*

But the exercise of this fantastick humour is not so properly the character of Wits, but persons of a wild and jocular extravagance of temper. To suit this idea, as well as to close the rhyme more fully, I am persuaded the Poet wrote ;

Soothing the humour of fantastick Wights.

II. In the same POEM. Stanz. 153. The Poet is describing the plight, in which *Venus* met the hounds, who had ventur'd to attack the Boar.

*And here she meets another sadly scolding,
To whom she speaks, and he replies with howling.*

Nothing is more certain, than that we must read in the first line ;

—— meets another sadly scowling,

i. e. low'ring, and looking melancholly.

III. In his Poem, call'd, HAPPINESS in CONTENT ;

*The painful warriour, famoused for worth,
After a thousand victories once foil'd,
Is from the book of honour raised quite ;
And all the rest forgot, for which he toil'd.*

In all the preceding verses of this little Poem, the *alternate* rhyme is regularly preserv'd : here in the first and third lines it is manifestly interrupted. There are two ways of restoring the text, one of which will certainly retrieve our Author's reading : either, to make the third line chime with the first, and answer to *worth*, we must read ;

Is from the book of honour raised forth,

H h 2

Or,

Or, to make the first correspond with the third and rhyme to *quite*, we must change ;

The painful warrior, famous for fight,

Perhaps, this last emendation is to be preferr'd.

IV. In the Poem, call'd, IMMODERATE PASSION ;

Past cure I am, now reason is past cure ;

And frantick-mad with evermore unrest,

My thoughts and my discourse, as madmen's, are

At random from the truth vainly express'd.

Not only the tenour of the context, but the failure of the rhyme, determine that we must read in the first line ;

—— now reason is past care.

V. We'll now take a view of a few faults, in which the sense is hurt exclusive of the rhymes. VENUS and ADONIS, Stanz. 169.

With death she humbly doth insinuate ;

Tells him of trophies, statues, tombs, and Stories,

His victories, his triumphs, and his glories.

As Venus is here bribing Death with flatteries, to spare Adonis ; the editors could not help thinking of pompous tombs. But tombs are no honours to Death, consider'd as a Being ; but to the Parties buried. I much suspect our Author intended ;

Tells him of trophies, statues, domes,——

i. e. promises she will in gratitude erect trophies, statues, and temples to his Deity. The images seem to agree better thus ; tho' I propose it but as a conjecture, and submit it to judgment. But how poorly does the verse go on ? What a base *Anti-climax* does it fall into ? What, after these pompous particularities, to tell Death of *Stories* ? In short, the pointing is faulty ; and the editors did not know that *stories* is a verb here ; and means, *rehearses over, gives the history of*. Take away the capital letter, and stop it thus, and we have the Poet's genuine sense ;

Tells

*Tells him of trophies, statues, domes ; and stories
His victories, his triumphs, and his glories.*

So again, in the sixteenth Stanza of his **TARQUIN** and **LUCRECE**, he employs this word as a verb :

*He stories to her ears her husband's fame,
Won in the fields of fruitful Italy.*

VI. **VENUS** and **ADONIS**, Stanz. 189.

*Two Glasses, where herself herself beheld
A thousand times, and now, no more reflect ;*

Mr. Sewel, in his 4to edition of these Poems, alters the pointing thus ;

———— and now no more reflect ;

But how much will it improve the contrast of the thought, as well as restore our Author's manner of redoubling one and the same word, if we read ?

*Two Glasses, where herself herself beheld
A thousand times and more, no more reflect ;*

VII. Again, in the same POEM, Stanz. 198.

Here was thy father's bed, here is my breast,

As *Venus* sticks the flower, to which *Adonis* is turn'd, in her bosom ; I think, we must read, against all the copies, and with much more elegance :

Here was thy father's bed, here in my breast ;

For it was her breast, which she would insinuate to have been *Adonis's* bed. The close of the preceding Stanza partly warrants this change ;

———— but know, it is as good

To wither in my breast, as in his blood.

As the succeeding lines in this stanza likewise do ;

Low in this hollow cradle take thy rest.

VIII. **TARQUIN** and **LUCRECE**, Stanz. 5.

Or why is Collatine the publisher

*Of that rich jewel he should keep unknown
From thievish cares, because it is his own ?*

Thievish

Thievish Cares is certainly downright nonsense ; and I once imagin'd it should be — *thievish Carls* ; — a word common enough with our Author ; but upon considering the passage more narrowly, I am persuaded, he wrote it thus ;

From thievish ears, because it is his own ?

This agrees with his calling *Collatine* the *publiſher* of what he should keep unknown ; and likewise with this sentiment in the succeeding stanza ;

For by our ears our hearts oft tainted be.

IX. TARQUIN and LUCRECE, Stanz. 90.

*Ha'ſt thou commanded ? By him that gave it thee,
From a pure heart command thy rebel will.*

Not only the hobbling of the versification, but the lameness of the sense point out a defect in the first line. Where is the substantive, on which the relative *it* can depend ? We must read ;

Haſt thou command ? By him that gave it thee, &c.

X. TARQUIN and LUCRECE. Stanz. 152. *Lucrece* bemoaning the injury of her rape, in an *apostrophe* to her husband, professes that he shall not taste of her polluted body ; neither shall *Tarquin* boast the deriving issue from her stain.

*This bastard graſs ſhall never come to growth :
He ſhall not boaſt, who did thy ſtock pollute,
That thou art doating father of his fruit.*

The words *stock* and *fruit* here are a demonstration that our Poet's metaphor is from the *inoculation* of trees. We must, certainly, therefore restore ;

This bastard graft ſhall never come to growth :

XI. In his *Poem*, call'd, *INJURIOUS TIME* ; the Poet is here shewing, that time and mortality can get the better of brass, stone, and other the hardest things ; and ends with this melancholly reflection, how shall tender beauty be able to withstand their rage :

*O fearful meditation, where, alack,
Shall Time's best jewel from Time's chest lie hid?*

A jewel lying hid from a chest, is something new. The sagacious editors, when once they found a jewel named, thought of course they must provide a casket for it. But I have no doubt, but *Shakespeare* wrote ;
Shall Time's best jewel from Time's quest lie hid?
i. e. from his search, and pursuit.

XII. In his *Poem*, call'd, A TRYAL OF LOVE'S CON-
STANCY ;

*Like as, to make our appetites more keen,
With eager compounds we our palate urge ;
As, to prevent our maladies unseen,
We sicken to shun sickness when we purge :
Ev'n so, being full of your near cloying sweetness,
To bitter sauces did I frame my feeding.*

As plausible as the reasoning of this passage seems at first view, sure, it would be but a homely compliment to his mistress to tell her, that he was *near cloy'd* with her sweetness. But I dare acquit our Poet from any such solœcism to good manners ; thus he design'd it, however his blundering editors have mistook him :

*Ev'n so, being full of your ne'er-cloying sweetness, &c.
Tho' sure of being never cloy'd, yet he felt the repletion
of her sweetness ; and apply'd to remedies against a
distemper only in apprehension.*

XIII. In his *Poem*, call'd, SUN-SET ;
*Thou by thy dial's shady stealth may'st know
Time's thievish progress to eternity ;
Look, what thy memory cannot contain,
Commit to these waste Blacks,—*

The editors certainly meant to be very just to our Author here ; seeming to intend, that, whatever became of the sense, he should rise at least in the expression ; and therefore as *shady* was in the first couplet, *blacks* would do very well in the second by way of *Climax*.

But

But what meaning or idea does *blacks* convey here? *Davus* sum, non *Oedipus*. — Let us examine a few of the verses that precede these, and see if from thence we may borrow any instruction.

Tby glass will shew thee how thy beauties wear;
Tby Dial, how thy precious minutes waste :
The vacant leaves thy mind's imprint will bear,
And of this book this learning may'st thou taste :

I question not but you have observed by this time, that our Poet must have wrote in the place first quoted;

Commit to these waste blanks,—

i. e. these *vacant leaves*, as he calls them in the other quotation.

So in his Play, call'd *TWELFTH-NIGHT*, or *WHAT YOU WILL*, in a scene betwixt *Viola* and the *Duke*, he employs the same term.

Viol. My father had a daughter lov'd a man,
As it might be, perhaps, were I a woman,
I should your Lordship.

Duke. What's her history?

Viol. A blank, my Lord: she never told her love: &c.

XIV. In his *Tale* of *CEPHALUS* and *PROCRIS*.

And looks, as do the trees by winter nipt ;
Whom frost and cold of fruit and leaves half stript.

Besides that we want the verb to the two substantives in the second verse, certainly frost and cold would more than half strip the trees of their ornaments. We must certainly correct it;

Whom frost and cold of fruit and leaves have stript.

In like manner, in the *TITUS ANDRONICUS* of our Author (Act 2d, scene the last,) *Marcus*, meeting his niece *Lavinia* with her hands chopt off, thus addresses her ;

Speak, gentle niece, what stern ungentle hands
Have lopp'd, and bew'd, and made thy body bare
Of her two branches, those sweet ornaments,

*Whose circling shadows kings have sought to sleep in ;
And might not gain so great an happiness,
As half thy love !*

But would kings have been contented with *half* her love? or did the editors suppose, they would have taken it for a favour, that she should have embraced them only with one arm? I have ventur'd to restore, as I am verily persuaded it came from our Author ;

*And might not gain so great an happiness,
As have thy Love !*

And, I think, I have observ'd these two words erroneously to have usurp'd upon one another in several other passages.

XV. In his *Poem*, call'd, *THE PASSIONATE SHEPHERD* to his *LOVE*. The *Shepherd* is enumerating the presents, which he will give her.

*A cap of flowers, and a girdle
Imbroider'd all with leaves of myrtle, &c.*

And five verses lower ;

*A belt of straw and ivy buds,
With coral clasps,—*

But are we to suppose that he would give her a *girdle* and a *belt* too? One of them, certainly, would be superfluous: The Poet, I am convinced, wrote ;

A cap of flowers, and a kirtle,

i. e. an upper gown, or cloak, worn formerly both by men and women. Likewise in the *Poem*, which immediately follows this, and is intitled, *THE NYMPH'S REPLY* to the *SHEPHERD*, where we find ;

Thy cap, thy girdle, and thy posies,

We must likewise restore, — *Kirtle*.

We meet this word in *CHAUCER'S Miller's Tale*, in the description of the *Parish-Clerk*.

All in a kirtel of a light wachet,

Full fair ; and thicke been the pointis set.

And again, towards the conclusion of the *Franklin's Tale* ;

*For, sickerly, my debt shall well be quit
Towardis you, how that evir I fare
To gon a begging in my kirtel bare.*

And SPENSER uses it likewise in his *Shepherd's Calender*, for August ;

*Well decked in a frock of grey,
Hey ho ! grey is greet ;
And in a kirtle of green say,
The green is for maidens meet.*

And it occurs in many more places of both these writers. But that it may not be thought too obsolete for our Author's time, it will be necessary to produce one passage where it has his own authority. 2 HENR. IV. Act 2.

Falst. to Dol. *What stuff wilt thou have a kirtle of ? I
shall receive money on thursday.*

And so in *Westward-hoe*, a Comedy written and printed in our Author's time :

She owes me five pounds for her dyet ; besides forty shillings I lent her to redeem two half-silk kirtles from the brokers.

It may not be amiss to hint, (because, perhaps, the observation has never been made ;) MILTON was so enamoured of these two little *Poems* of our Author, to which I have last endeavour'd to restore the true reading, that he has borrow'd the thought and concluding turn of them both in his *L' Allegro*, and *Il Penseroso*.

You see, Sir, by the instances I could draw into the compass of a letter, these poems have not escaped the injuries of negligence and ignorance ; and, upon a careful perusal, I dare warrant, any person of moderate sagacity may furnish out a much larger crop of errors. I am, &c.

L. T.

V A-



VALERIUS FLACCUS.

I. 3.

——— *Scythici quæ Phasidis oras*

Ausa sequi.

To the examples of this phrase collected by Burman add Cicero *Fam. Epist.* IV. 2. — *In quo reliqua videtur esse deliberatio, quod consilium in discessu, quæ loca sequamur.* Where see J. F. Gronovius.

79.

Tandem animi incertum confusaque pectora firmat Religio.

animi incertum is an elegant phrase, but not proper here because of *confusa pectora*. The construction does not proceed as it should do, *Religio firmat (eum) animi incertum, & (firmat) (ejus) vel (ei) confusa pectora*, I should like better,

animum incertum confusaque pectora——

212.

Æquoreos vocat ecce deos Neptunus, & ingens

Concilium: fremere, & legem defendere cuncti

Hortantur.

These words seem capable of a double construction. *Cuncti hortantur* (Neptunum) *fremere & legem defendere*. Or ; *cuncti fremere* (i. e. fremunt, fremere incipiunt) & *hortantur* (Neptunum) *legem defendere*. The first construction I reject as very inelegant. Instead of *hortantur*, he might have said *hortari*. So I. 608. —

——— *cuncti fremere intus & æquora venti*

Poscere.

Cuncti fremere & hortantur may be defended from Statius *Theb.* VII. 64.

*Querere templorum regem vix caperat ales
Mænalius, tremit ecce solum, & mugire refractis
Corniger Hebrus aquis. tunc quod pecus utile bellis
Vallem infestabat, trepidas spumare per berbas,
Signa adventantis, clausæque adamante perenni
Diffiluere fores.*

Julius Capitolinus, Gordian. c. 32. Denique Philippus
quum eum interfecisset, neque imagines ejus tollere, neque
statuas deponere, neque nomen abradere, sed Divum sem-
per appellans etiam apud ipsos milites, cum quibus factionem
fecerat, serio animo & peregrina calliditate veneratus est.

So the Cod. Palat. says Gruter.

399.

— *vacua nam lapsus ab arbore parvum*

Ter quater ardenti tergo circumvenit anguis :

*Vacuam explicat Pius, evacuatam ex descensu serpentis,
cum prius immensi tortuosissimique draconis nodis implica-
retur.* BURMAN. Perhaps *vacua arbor* means a hollow
tree. Let the reader consider it. I cannot much re-
commend this exposition.

512.

Sol, the father of Æetes king of Colchi, seeing the
danger his son was in from the Argonautic expedition,
complains to Jupiter. 'Tis very hard, says he, that my
son can't possess quietly his dominions, which lie so far
north in so uncomfortable a country. Would you have
him quit them, and retire still further? He cannot do
that ; the region that lies beyond him is uninhabitable.

— *borrida sæva*

Quæ premis arva gelu, strictosque insedimus amnes.

Cederet bis etiam ; & sese sine bonore referret

Ulterius : sed nube rigens ac nescia rerum

Stat super, & nostros jam zona reverberat ignes.

*Nescia rerum. possis capere, id est, nescia hominum, nulli
habitata.— Aut si malis, per rerum vocabulum, gesta sive*

τα πεπραγμένα intelligas. quomodo passim noster. ZIN-

ZER-

ZERLINGUS. *Imo rerum, — quod & alii monuerunt*
 VOSSIUS. *Imo nescia rerum, quasi extra mundum ac re-*
rum naturam collocata. Idque ex Aldino codice jam am-
plexus est Zinzerlingus. Infra 725. regumque asperrima
versat, pro rerum in membranis nostris omnibus. Infra 771.
rerum rudis altera proles. HEINSIUS. Nescia rerum
est rudis, inculta. vid. ad Ovid. II. Art. 675. posset &
legi, ut Vossius in ora codicis notaverat, nescia legum, bar-
bara, quæ juris & æqui nullam habet noticiam. reges &
leges sæpe permutarunt Librarii. vid. N. Heinsium ad
Claud. I. Eutrop. 381. & Gud. ad Phædr. præfat. L. III.
& Grot. ad Lucan. VII. 579. BURMAN.

I think that what the Commentators have said upon *nescia rerum* is not satisfactory. I conjecture *nescia veris*.

Lucan says of the same country I. 17.

Et qua bruma rigens, ac nescia vere remitti
Adstringit Scythicum glaciali frigore pontum.

Which passage, I take it, our Poët had in his mind.

To the same effect is what Ovid says of this part of the world. *Epist. ex P. III. 1. 11.*

Tu neque ver sentis cinctum florente corona :

Tu neque messorum corpora nuda vides.

Nec tibi pampineas autumnus porrigit uvas :

Cuncta sed immodicum tempora frigus habent.

The spring does not reach to them, says Val. Flaccus IV. 729. At the time of the vernal equinox it is winter with them, nor is their sea thaw'd 'till the sun is going out of Taurus, and scarce then.

Illic umbræ semper stant æquore nubes,

Et non certa dies : primo nec sole profundum

Solvitur, aut vernis cum lux æquata tenebris :

Sed redit extremo tandem in sua litora Tauro.

A caviller may say, that it is not the zone that is *nescia veris*, but the land that lies under the zone. I have had objections more silly than this made to me. If the Latin writers had ever allowed *ver* to have a plural number,

number, I would read — *nescia verum*. But there is no such word to be found.

671.

—— *tollique vicissim*

Pontus habet.

Lactantius Div. Inst. IV. 30. — *quod plurimæ sectæ & hæreses haberent existere.*

Add this to Burman's examples.

II. 38.

*Auxerat hora metus ; jam se vertentis Olympi
Ut faciem, raptosque simul montesque locosque
Ex oculis, circumque graves videre tenebras.*

Pray what difference may there be between *montes* and *locos*? *loci* is a general word comprehending in it *montes*. Perhaps — *pontumque locosque*.

63.

—— *irato jam stridet in æquore Perseus.*

Burman ; *Recte puto Maserium notare, ideo iratum æquor hic dici, quia in Junonis honorem Tethys Jovis filios adulterinos odio habebat. Vid. Ovid. II. Met. 509. Sic quia Perseus in stellam abierat, & numen quasi ita consecutus erat, non minus Tethys irata erat, quam Juno ob Calisto receptam. inter sidera, —*

The sea is call'd *iratum æquor*, upon account of Perseus having delivered Andromeda, and slain the *sea-monster*, which was to have devour'd her, because her mother had offended the *Nereïds*.

78.

—— *& jam summis Vulcania surgit*

*Lemnos aquis, tibi per varios defleta labores,
Ignipotens : nec te Furiis & crimine matrum
Terra fugat, meritique piget meminisse prioris.*

We should not change *que* into *ve* in the Latin poets, wherever the sense seems to require it ; for if there be any

any authority in MSS. 'tis plain that they neglected observing such niceties. For this reason I think *meritique* here to be right, though *meritive* perhaps would be more proper. So VII. 23.

*Nec minus insomnem lux orta refecit amantem,
Quam cum languentes levis erigit imber aristas,
Grataque jam fessis descendunt flamina remis.*
Heinsius *gratave*. But I would not alter *grataque*.

So Virgil. *Æn.* II. 35.

*At Capys, & quorum melior sententia menti,
Aut pelago Danaum insidias suspectaque dona
Præcipitare jubent, subjectisque urere flammis :*
Where Virgil chose *subjectisque* rather than *subjective*.
That is the case also of *&* and *aut*. Tibullus I. X. 49.
*Illa velim rapida Vulcanus carmina flamma
Torreat, & liquida deleat amnis aqua.*
He chose to say *&* rather than *aut*.

147.

— *ibalamisque tuis Threïssa propinquat ;*
Non forma, non arte colus, non laude pudoris
Par tibi.

Some books *fama*, which how so good a judge as Gronovius came to prefer to *forma*, I can't imagine. See reasons for *forma* given by Burman, to which I add this, that our Poet alludes to these lines in Homer. II. A. 113.

— καὶ γὰρ ῥα Κλυταιμνήστρης περιβύλα
Κυριδίνης ἀλόχου· ἐπὶ δ' ἴδεν ἐς ἱ χερσίων
Οὐ ΔΕΜΑΣ, ὅδ' ἐ φωνήν, ὅτ' ἄρ' φρένας, ὅτε ἴ ἐργα.
Burman says that Barthius has defended *forma* in his notes on Statius Theb. IV. 752. If Barthius there has used this reason which I offer, I give it him back. I have not his Statius to consult.

257.

—— *tacita pavidum tunc sede locavit ;*
Sub pedibus dextraque dei. latet ille receptus
Veste sacra.

Burman ; *mirabile hoc. qui enim simul sub pedibus statuae*
Et dextra potuerit latere. — Forte dextra pro a dextra
parte vel manu dei. vel latet aliud.

Possibly,

Sub genibus dextraque dei.

This is mere guessing : but there is no harm in attempting to correct a place, which is either corrupted, or very oddly express'd. Perhaps the poet had in his mind this line in Virgil

Sub pedibusque deæ clipeique sub orbe teguntur.

And then we must suppose *pedibus* to be right.

307.

—— *rauco fremitu sedere parentum*
Natorumque locis : vacuæque in mœnibus urbis
Jura novant : donant solio sceptrisque paternis
Ut meritam ; redeuntque piæ sua præmia menti.
Ita vetus codex. Alii redduntque. prius malo. CARRION.
Recte. ita infra 485.

Verum o jam redeunt Phrygibus si numina, tuque
 Ille ades.

Ita mox versu 355. reverfam Venerem dicit. BURMAN.
Redeuntque is not amiss : but *redduntque* is as good.
 These wicked women (unknowingly) reward Hyppipyle
 for her piety, thinking her as bad as themselves.

III. 83.

Bistonas in medios ceu Martius exsilit astris
Currus ; ubi ingentes animæ, clamorque, tubæque
Sanguineæ juvare deum.

I would read,

Sanguineum juvare deum.

It is probable our Author had these lines of Virgil
(whom he often imitates) in his mind,
Qualis apud gelidi cum flumina concitus Hebri
Sanguineus Mavors clipeo increpat, atque furens
Bella movens inmittit equos. Æn. XII. 331.

143.

Has, precor, exuvias & prima cadavera, Nestor,
Linguite, ait: ferro potius mihi dextera, ferro
Nave opus.

See the notes in Burman's Edit. Instead of *nostro*, which is in other copies, Aldus has *Nestor*, which reading is defended by Gronovius, and approved of by Heinſius. Burman is doubtful about it. *Nestor* is beyond all question right. Valerius Flaccus is a great imitator of Homer, and undoubtedly had it in his thoughts that Homer had upon a like occasion introduced Nestor, exhorting the Greeks not to amuse themselves in spoiling the slain, but to kill as many as they could. Il. Z. 66.

Νέτωρ δ' Ἀργείοισιν ἐπέκλετο μακρὸν αὐσας,
ὦ φίλοι ἦρώε Δαναοὶ θεράποντες Ἄρηα,
Μήτις νῦν ἐνέρον ἐπιβαλλόμενα, μετόπισθε
Μιμνήσκω, ὥς κεν πλείετα φέρον ἐπὶ νῆας ἱκῆται·
Ἄλλ' ἄνδρας κτείνωμεν· ἑπειτὰ δὲ καὶ τὰ ἐκηλοῖ
Νεκρὸς ἀμύπηδον συλῆσετε πεινέσσειν.

314.

Parte alia Clyte laceras super ora mariti
Fusa comas, misera in planctus vocat agmina matrum;
Fatur & hæc: Primis conjux ereptus in annis
Cuncta trabis: necdum suboles, nec gaudia de te
Ulla mihi; quis mæsta tuos nunc, optime, casus
Perpeterer, tenui luctum solamine fallens.
Mygdonis arma patrem, funestaque prælia nuper
Natales rapuere domos; Triviaque potentis
Occidit arcana genetrix absunta sagitta:
Tu, mihi qui conjux pariter fraterque parensque
Solus, & a prima fueras spes una juventa
Deferis heu;—

Nº. XXI. VOL. II.

K k

Aft

*Ast ego non media te saltem, Cyzice, vidi
Tendentem mihi morte manus; aut ulla monentis
Verba tuli.*

Broukhufius thinks our Poet copied part of this from Propertius I. XI. 23.

Tu mihi sola domus, tu, Cyntbia, sola parentes.

And II. XIV.

*Quum tibi nec frater, nec sit tibi filius ullus,
Frater ego, & tibi sim filius unus ego.*

I dare say Valerius took it all, at the first hand, from Homer, from whom he is always borrowing. He took it from II. Z. 414.

Ἦτοι γὰρ πατέρ' ἑμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
Ἐκ δ' ὅ πολιν πέρσεν——
Πατέρει δ' ὅ μεγάρουσι (μητέρα) ἐάλ' Ἀρτεμις ἰοχέ-
αιρα.

Ἐκτορ, ἀτὰρ σὺ μοι ἴσσι πατὴρ καὶ πότνια μήτηρ,
Ἥδ' ἑ κασίγνητος, σὺ δ' ὅ μοι θαλερὲς παρακοίτης.

And from II. Ω. 725.

Ἄνερ, ἀπ' αἰῶνός γε νέος ὦλεο, καὶ δ' ὅ με χήρην
Λέπεις ἐν μεγάροισι——

Οὐ γὰρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας
Οὐδέ τί μοι εἶπες πυκινὸν ἔπος, ὃ τί κεν αἰεὶ
Μεμνήμην νύκτας τε καὶ ἡμέματα δακρυχέυσα.

IV. 131.

*Abstulit inde oculos, natumque & tristia linquens
Pralia, sanguineo terras pater adluit aestu.*

I cannot help taking notice of this beautiful allusion to Homer. As in Homer, Jupiter, who had more immediate influence over the sky, rains a shower of blood when his son Sarpedon was to fall, so Neptune makes the sea mourn for Amycus in waves of blood. I think Statius has made a great deal of use of Valerius Flaccus. Burman has mark'd several places where Statius seems

to imitate him. I believe Statius had this passage before us in his mind when he said of Narcissus, the son of a River,

— *Thespiacis jam pallet in agris
Trux puer: orbata florem pater adluit unda.*

orbata unda is one of Statius his boldnesses; though I can't but say it has its beauty, yet it is a beauty that I should not be ambitious of imitating.

185.

— *media ipsius arma*
Sacra metu, magnique aris inposita parentis.
Heinsius says, *scribendum*

— *medio ipsius arma*
Sacra specu.
metus paullo ante præcesserat.

I would not have the place altered. *Sacra specu* is an ungrateful sound to the ear, tho' there be some examples of it in Poets. 'Tis possible Val. Flaccus, who follows Virgil much, had this line in his mind,

Sacra comam multosque metu servata per annos.

As to *metus* occurring before v. 181. such repetitions are not unfrequent in good authors, and are not to be wonder'd at in this unfinish'd, though elegant Poem. Our Poet's allusions to Virgil and expressions fetch'd thence, are to be found in every page. The Commentators have mark'd several, to which as many more might be added easily.

191.

Pollux says of Amycus

*Te tamen hac, quicunque es, ait, formidine faxo
Jam tua silva ferat; modo sint tibi sanguis & artus.*

For *ferat* Heinsius had conjectur'd *gemat* in the margin of his book, which I suppose was a first thought that he had not considered. It is probable from what goes before, that Amycus had hung upon the trees about his den the limbs, heads, &c. of those that he had slain. Pollux says by Apostrophe, I will serve you as you

have serv'd others, *modo sint tibi sanguis & artus*, if you are made like other men, if you have a body that can be wounded, and blood that can be spilt. Burman gives a quite different exposition of these words.

383.

He says of Io, when she was turned into a cow and beaten by Argus,

Verbere candentes quoties exhorruit armos.

exhorruit armos is a Grecism, for, *armi ei exhorruerunt*. That I take to be the meaning; for, *impasta verbera horrorem & tremorem suscitant*. Burman explains it thus; *Candentes Ius armos vocat, in ruborem per inflicta verbera datos, quos respiciens exhorruit, quia se mutatam in vaccam videbat.*

384.

Cum subito Arcadio sonuit cava fistula ritu.

Heinsius, *subita præstiterit, ut videtur ἀναστροφή.*

Whether there be a *ἀναστροφή* may be determin'd when we know whether they sounded it *subito Arcadio*, or *subit' Arcadio*. If they pronounc'd the latter way, the objection is gone. I remember If. Vossius somewhere observes that there is no ill sound in Virgil's

Cornua velatarum obvertimus antennarum.

because they read it *velatar'*.

385.

*Imperiumque patris celerans Cyllenius ales
Advenit.*

I would read *Imperioque*, or *Imperiisque*.

The phrase *Jovis imperiis* is too common to want confirmation.

V. 35.

*Non tulit Æsonides, geminis flagrantia cernens
Corpora cara rogis: sed pectore ductor ab imo
Talia voce gemit.*

ductor after *Æsonides* seems to be a botch. Burman's MS. has *Æsonius*, which is better, perhaps.

72.

— — — — — Et jam

Puppe sedens placidas dimiserat ancora terras.

Mirum certe, says Burman, cum ancora semper de prora iacorentur. — An Fune hærens? ut subducta ancora haberet aliquandiu ad proram, quam mox suo loco reponerent. — Nisi forte duplices ancoras habuerint, alias in prora, quæ deiciebantur in aquam, alias in puppe, quæ in terram projiciebantur, si forte stiptes aut alia, ad quæ funis religari non poterat, deessent. —

Burman is uncertain about this place, nor do I undertake to clear it up. I only observe, if that may be of any service, that in St. Luke's time they us'd to cast anchors from the *puppis* as well as from the *prora*. Act. Ap. XXVII. 29. ἐν πρύμνῳ καὶ ἐν πᾶσι τοῖς ἄγκυραις ἵστασθαι.

133.

Jafon has an account given him by the companions of Hercules of that hero's fight with the Amazons.

— — — — — audit currus, bellique labores

Virginæi.

I don't know why Valerius mentions *currus*, for I think the Amazons did not use chariots, but fought always on horseback. So the Poet describes them here, and IV. 601, &c. However he gives a chariot to Euryale, who seems to have been a Queen of the Amazons, VI. 370. and V. 612. where see Burman.

— — — — — alipedi pulsanter corpora curru.

Euryalen. V. 612.

Burman proposes *curfu*. See his reasons. I am inclined to think *curru* is to be retained. See Vol. I. p. 152. of these Observations.

223.

Ante dolos, ante infidi tamen exsequar astus
Soligenæ, falli meriti: meritique relinqui.
Inde canens: Scythica senior jam solis ab urbe
Fata laborati Phrixus compleverat ævi; —

Bur-

Burman reads,

*Inde canens, Scythica ut, senior jam, solis in urbe
Fata laborati Phrixus compleverit ævi.*

in urbe must certainly be right, the rest seems not equally certain. Burman observes with Maserius that Æetes after he had given his daughter Chalciope to Phrixus, murder'd him at last. I am not positive of what I am going to propose, but I think it probable enough to be mention'd for the readers of Valerius Flaccus to consider. It seems to me that, according to Valerius, Æetes did not kill Phrixus. In B. I. 43. Pelias indeed tells Jason that Æetes had inhumanly murdered Phrixus, and that Fame said so. But nothing follows in the Poem to confirm the truth of this report: on the contrary some things are said, which seem to denote that it was not so. Here the Poet says

Fata laborati Phrixus compleverat ævi.

not a word of his being murdered, tho' this was the properest place for mentioning it in all the Poem. A little lower it is said, that he appear'd to Æetes, and made grateful mention of the favours he had receiv'd from him, and forewarned him of dangers that hung over him, and gave him good advice. Add to this that Jason when he accosts Æetes, desires him to give him the golden fleece for the sake of Phrixus. V. 499.

*Sed me nuda fides, sanctique potentia justī
Huc tulit, & mediū sociatrix gratia Phrīxi.*

This was a topic to have been avoided by Jason, if Æetes had killed Phrixus.

Besides, according to Apollonius, Phrixus was kindly received by Æetes, and died an old man in his dominions. The son of Phrixus thus relates it, II. 1151.

Καί μιν (Φρίξον) ἔδεκτο
Ἀιήτης μεγάρων, κέρην τέ οἱ ἐγὺνάλειξε
Χαλκιοπὴν ἀγάδνον, εὐφροσύνησι νόοιο.

Τῶν

ν ἐξ ἀμφοτέρων εἰμὶν γίνῃ. ἀλλ' ὁ μὲν ἦδη
 ναὶς θάψῃ Φρίξῳ ὃν Ἀϊήταο δόμοισιν.

e last line is copied here by Valerius.

d III. 304. Æetes thus speaks to the sons of Phrixus,
 ἴδε ἱμῶς κῦροι Φρίξοιό ῥε, τὸν περὶ πάντων
 νῶν ἡμετέραισιν ἐνὶ μεγάροισιν ἔτισα, —
 is true Hyginus says that Æetes kill'd Phrixus.
 n. III. p. 19.

298.

*stior at numquam, tantove paventibus ulla
 e Minyis egesta metu: —*

*ecipue Æsoniden varios incerta per æstus
 ns rapit undantem curis, ac multa novantem.
 aliter ex alta cum Jupiter arce coruscat,
 idas ille movens, mixtumque sonoribus imbrem;
 riferamve nivem, canis ubi tollitur omnis
 npus aquis, aut sanguinei magna ostia belli,
 t altos duris fatorum gentibus ortus.
 tum diversis hinc atque hinc molibus (motibus) anceps
 tora dux crebro gemitu quatit.*

t altos diris, &c.] *Revolvens ab alta origine fatorum
 s iniquos, pestiferos, exitiales. sunt qui scribunt, alios,
 st, diversos ab ordine causarum solito. sed imprimit
 ias impressiones, & monstrificas stellas, ut cometas le-
 & ferale rubentes. Pius. Vetus codex, aut altos du-
 CARRION. Aut atros Aldus. In ora codicis Regii,
 ollunt duris. ortos in Regio. forte, fatorum legibus.
 pessime adfecta sunt. pro altos, alios Columbus. HE-
 IUS. Repetendum ἀπὸ τῷ κοινῷ movens, ut vidit
 s. movens ostia magna belli, & altos, id est, reconditos
 profundos ortus & origines fatorum, quæ olim gentibus
 sta & destinata sunt. Ita Claud. Bell. Get. 196.*

Docuit tunc exitus alte
 orum secreta tegi.

altius repetere sæpe Justinus & alii, pro ab origine
 ra: duræ gentes sunt bellicosæ & laboribus exercitatae,
 ut

ut *passim*. Virgil. V. *Æn.* 13. gens dura atque aspera cultu. Diris *edit.* Pii, *Maser.* *Ald.* *Junt.* *Arg.* *Colin.* & *Grypbii.* BURMAN.

I am of opinion that this line is either spurious, or out of its place. Valerius here follows Homer, and, if you leave out this verse, the Latin and the Greek will agree very well together. For thus it is in Homer. Il. K. 3.

Ἄλλ' ἐκ Ἀλρείδην Ἀγαμέμνονα ποιμένα λαῶν
Ἵππῳ ἔχε γλυκεροῖς, πολλὰ φρεσὶν ὀρμαίνοντα.
Ὡς δ' ὅτ' ἂν ἀτρεάπῃ πύσσι Ἥρης ἡνέχυριο,
Τεύχων ἢ πολὺν ὄμβρον ἀδίσφατον, ἢ χάλαζαν,
ἢ νιφετὸν, ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρύρας,
Ἢέ ποδι πολέμοιο μέγα σῶμα πρηνέσθαι νοῖο·
Ὡς πυκὶν ἐν στήθεσσι νῆστον ἀχιζ' Ἀγαμέμνων
Νειόθεν ἐκ κρεαδίης.

Of all the Latin Poets after Virgil, I know of none who has so much imitated Homer as Valerius Flaccus. I will at present only take the sixth book of Val. Flaccus, and compare some passages in it with Homer, which will serve to confirm my suspicions of the verse above mention'd, and which I hope will not be tedious to the Reader, who may compare Homer with his imitator or translator. VI. 36.

*Hinc age, Ripas quos videris orbe furores
Musa, mone.*—

*Verum ego nec numero memorem, nec nomine canetos,
Mille vel ora movens.*—

Ergo duces solasque, decæ, mibi promite gentes.

Il. B. 484.

Ἔσπετε νῦν μοι Μῆσαι ὀλύμπα δώματ' ἔχουσαι
Οἵτινες ἡγεμόνες Δαναῶν καὶ κοίτωνοι ἦσαν·
Πληθύν δ' ἐκ ἂν ἐγὼ μυθήσομαι, εἰδ' ὀνομήνω,
οὐδ' ἂ μοι δέχα μὲν γλῶσσαι, δέκα δ' ὅσματα· εἰς
Φωνή

Φωνὴ δ' ἄρρηκτῇ, χαλκεον δ' μοι ἦτορ ἐνείη —
 Ἄρχες αὖ νῆων ἐρέω νῆας τε περπάσας.

V. 161. — *comitumque celer putator equorum*
Mæsus.

II. O. 679.

Ὦς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζαν ἐν αἰδώς,
 Ὅς' ἐπεὶ ἐκ πολλῶν πίστεας συναγέρεται ἵππους,
 Σεύας ἐκ πεδίοιο μέγα περτὶ ἄστυ διώκει
 Λαοφόρον καδ' ὁδόν, πολῖες τὲ ἐθνήσαντο
 Ἀνέρες ἠδὲ γυναῖκες· ὁ δ' ἔμπεδον ἀσφαλὲς αἶψ'
 θεώσκων, ἄλλοι' ἐπ' ἄλλον ἀμείβεται, οἱ δ' ἴππονται.
 Concerning these *Desultores* you may see Salmasius on
Vopiscus Carin. c. 19.

V. 163.

Nec tot ab extremo fluctus agit æquore, nec sic
Fratribus adversa Boreas respondet ab unda ;
Aut is apud fluvios volucrum sonus ; æthera quantus
Tunc lituum concentus adit, lymphæque miscet
Millia : quot foliis, quot floribus incipit annus.
Ipse rotis gemit intus ager ; tremebundæque pulsu
Nutat humus : quatit ut sævo cum fulmine Phlegmæ
Jupiter, atque imis Typhona reverberat arvis.

II. B. 144.

— οἷς κύματα μακρὰ θαλάσσης
 Πόντε Ἰκαροίο, τὰ μὲν τ' ἔνερς τε νότῳ τε
 Ὠεὶρ —

159.

Γῶν δ' ὥς' ὀρνίδων πετεηνῶν ἔθνηα πολλά,
 Κηνῶν, ἢ γεράνων, ἢ κύκνων δ' ἐλικοδείων,
 Ἀσίῳ οὐ λαμῶνι, Καῦτρίῳ ἀμφὶ ρέεθρα,
 Ἐνθα καὶ ἐνθα ποτῶνται ἀγαλλόμεναι πτερυγέσσι,
 Κλαγγηδὸν προκαθίζοντων, σμαραγᾶ δέ τε λαμῶν.
 168.

Ἀντίοι, ὅσα τε φύλλα καὶ ἄνθη γίγνεται ὧρ.

95. ——— ὑπὸ δ' ἰσοναχίζετο γαῖα

465. ——— αὐτὰρ ὑπὸ χθονί

Σμερδαλέον κονάβιζε, ποδῶν αὐτῶν τε καὶ ἵππων.

781.

Γαῖα δ' ὑπεσπανάχιζε, Διὶ δὲ προκίεραυνῳ

Χωομένῳ, ὅτε τ' ἀμφὶ Τυρωϊ γαῖαν ἰμάσσῃ

Εἰν' Ἀρίμοις.

V. 173.

At circa Æsoniden Danaum matris, ipsaque Pallas

Ægide terrifica; quam nec dea lassat habendo,

Nec pater horrentem colubris vultuque tremendam

Gorgoneo. nec semineces ostendere crines

Tempus adhuc; primasque finit concurrere pugnas.

Impulit hos contra Mavors pater, et mala loti

Gaudia, Tisiphoneque caput per nubila tollens

Ad sonitum litui, mediaque altissima pugna:

Necdum clara quibus sese Fuga mentibus addat.

Illi ubi consertis junxere frementia telis

Agmina, virque virum galeis adflavit adaëtis;

Continuo hinc obitus, perfractaque cadibus arma,

Corporaque, alternus cruor, alternæque ruinæ;

Voluit ager galeas, et thorax egerit imbres

Sanguineos. hinc barbarici glomerantur ovatus,

Hinc gemitus, mistaque virum cum pulvere vitæ.

Il. B. 445.

Οἱ δ' ἀμφ' Ἀτρείωνα διοτρεφεῖς βασιλῆες

Θῶνον κρίνοντες· μετὰ δ' γλαυκῶπις Ἀθήνη,

Ἀργίδ' ἔχουσ' ἐρίπην, ἀγέμετον, ———

Σύν τῃ παρθένῳ δίοσποντο λαὸν Ἀχαιῶν.

Δ. 439.

Ὅρσας δ' τοὺς μὲν Ἄρης, τοὺς δ' γλαυκῶπις Ἀθήνη,

Δῆμῳ τ' ἠδὲ Φόβῳ, καὶ Ἐρεῖ ἀμύμον μεμαῖα ———

τ' ὀλίγη μὲς περὶ κορυσσεται, αὐτὰρ ἔπειτα
 ἰσχυρὰ ἱστέρει κέρη, καὶ ἐπὶ χθονὶ βαίνει.

5.

δ' ὅτε δὴ ῥ' εἰς χῶρον ἕνα ξυνιόντες ἵκοντο,
 ῥ' ἱβαλον ῥινί, συν δ' ἔγχεα καὶ μέγε ἀνδρῶν
 λκεοδωρῆκων· ἀτὰρ ἀσπίδες ὀμφαλάεσσαι
 ληντ' ἀλλήλοισι, πάλυς δ' ὀρυμαγδὸς ὤρεται.
 θαδ' αἶμ' οἰμωγὴ τε καὶ ἐνχολὴ πέλει ἀνδρῶν,
 ἰλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα.

5.

vero ingentem Telamon procul exiulit orbem,
 inimem te, Canthe, tegens: ceu septus in arto
 t catulos post terga leo. sic comminus hastam
 icides gressumque tenet, contraque ruentem
 teno validam circumfert tegmine molem.

P. 128.

καὶ δ' ἐγγύθεν ἦλθε, φέρον σάκεα· ἥντε πύργον.—
 καὶ δ' αἶμα Μεραιτιάδῃ σάκεα· ἰσχυρὰ καλύψας,
 ἥκει δὲ πρὸς τὴν λείαν περὶ αἶψα ἵκεσσι,
 ῥά τ' ἐν ἡπὶ ἀγορῇ συναίετο· ὅτε ὕλη
 δρες ἐπακτίηρες, ὁ δὲ πρὸς αἶψα ἐλκεσθαι,
 καὶ δὲ τ' ἐπισχυνοὶ καὶ τὸ ἔλκεται ὅσσε καλύπτει.
 Ἄϊας περὶ Πατρόκλῳ ἥκει βεβήκει.

356.

— obnixa virum sic comminus hæret
 igna, nec adreplo velli de corpore possunt.
 bovis exuvias multo qui frangere olivo
 t famulis: tendunt illi, tractuque vicissim
 urea terga domant: pingui fuit unguine tellus.
 is utrimque labos, rarsataque limine in arto
 mbra viri miseranda meant. hi tendere contra,
 contra; alternæque virum non cedere dextra.

P. 384.

ἱς δ' ἀννημερίοις ἱερδ· μέγα νῆα· ὀρεται
 γαλῆς, καμώτω δ' ἐπὶ ἰσχυρὰ νωλεμὲς αἶμα

Γίναται πινυμένη πινυμένη πινυμένη πινυμένη πινυμένη,
 Χαίρει τ' ὀφθαλμοί πινυμένη πινυμένη πινυμένη πινυμένη πινυμένη,
 Ἄμφ' ἀγαθὸν δεινὰ πινυμένη πινυμένη πινυμένη πινυμένη πινυμένη.
 Ὡς δ' ὅτ' ἀνὴρ πινυμένη πινυμένη πινυμένη πινυμένη πινυμένη
 Λαοῖσιν δὴ πινυμένη πινυμένη πινυμένη πινυμένη πινυμένη
 Δεξιόμενοι δ' ἄρα πινυμένη πινυμένη πινυμένη πινυμένη πινυμένη
 Κυκλὸς ἄφαρ ἢ πινυμένη πινυμένη πινυμένη πινυμένη πινυμένη
 Πολλῶν ἐλκύνων, πινυμένη πινυμένη πινυμένη πινυμένη πινυμένη
 Ὡς οἷον πινυμένη πινυμένη πινυμένη πινυμένη πινυμένη
 Ἐλκεον ἀμφοτέρω. —————

V. 396.

*Ægida tum primum virgo spiramque Medusæ
 Tercentum sævis squalentem sustulit hydriæ,
 Quam soli vidistis equi : Pavor occupat ingens
 Excussis in terga viris.*

Il. P. 593.

Καὶ τότε ἄρα Κρονίδης ἔλετ' ἀργίδα δυσσάνεσσαν,
 Μαρμαρέην, Ἴδην ἢ κλέα νεφέεσσι κλύυφεν
 Ἀστράφας ἢ μέλα μεγάλ' ἐκτυπε: τὴν δ' ὅτιναξέ
 Νίκην ἢ Τροίεσσι δίδυ, ἐφόβησε δ' Ἀχαιῆς.

Il. Σ. 223.

————— ἀτὰρ καλλιτέρχει ἵπποι
 Ἀψέχια τρέπειον ὅσσοι γὰρ ἄλγεα θυμῷ.

V. 465. Juno says to Venus,

*Da precor artificis blanda adspiramina formæ,
 Ornatusque tuos, terra cæloque potentes.* —

————— dedit acre decus secundaque monstris

Cingula; non pietas quibus, aut custodia famæ,

Non pudor: at contra levis ἔσθ' festina cupido,

Adfatusque mali, dulcisque labantibus error,

Et metus ἔσθ' demens alieni cura pericli.

Omne, ait imperium, natorumque arma meorum

Cuncta dedi: quascumque libet nunc concute mentes.

Cingitur arcanis Saturnia læta venenis.

Il. Ε. 197.

Τὴν δ' (Ἀφροδίτην) — πρὸς ἡμῶν πότνια Ἥρη,
 Δὸς νῦν μοι φιλότιμα καὶ ἡμέραν, ᾗ γ' ἐσὶ πάντας
 Δαμνῶ ἀθανάτους ἡδὲ θνητοὺς ἀνδράσιν· —
 Ἥ, (Ἀφροδίτη) καὶ ἀπὸς ἡρώων ἐλυσσάτο κισὸν ἰμάτιον,
 Ποικίλον· ἐνθα δ' οἱ διελκήμενα πάντα ἴετο κτο·
 Ἔνθ' ἐνὶ μὲν φιλότιμῳ, ἐν δ' ἡμέρῳ, ὅς δ' ὁ αἰετὺς,
 Πάρφασις ἦτ' ἐκλεψε νόον πύλας πῆρ φρονέοντων·
 Τὸν ῥά οἱ ἐμβαλε χερσὶν, ἔπειθ' ἔφατ', ὅκ τ' ὀνόμαζες,
 Τῇ νῦν τέτονον ἰμάτιον, τέφρ' ἐγκαταθεὸς ὑλπαφῶ
 Ποικίλον, ᾗ γ' ἐπὶ πάντα πτερυχάται· ὕδ' ἐσσι φημι
 Ἀπρηκτὸν γε νέεσθαι, ὅτ' ἴσθ' ὅτι φρεσὶ σῇσι μενοειγῆς.

V. 497.

Deseris beu nostrum-nemus aequalisque catervas.

Il. Γ. 175. — καὶ ὁμηλικίην ἱερατεινήν.

V. 559.

*Centum lecta boum bellator corpora, centum
 Paucos equos; his illa animam lucemque rependit
 Crudelis: tandem dulces jam cassus in auras
 Respicit, ac nulla cælum reparabile gaza.*

He seems to allude to Il. I. 406.

Ληϊστοὶ μὲν γάρ τε βόες καὶ ἵπια μῆλα,
 Κῆπτοί δ' ἐτρέποδ' ἐπὶ καὶ ἵππων ξανθῶν κέρηνα·
 Ἀνδρὸς δ' ὑψυχὴ πάλιν ἐλδοῖν ἔτε λείψη,
 Οὐδ' ἐλετῇ, ἐπεὶ ἄρ' ἔσθ' ἀμείψεται ἔργῳ ὀδόντων.

V. 569.

———— Nestoris basta
*Inmoritur primævus Helix (nec reddita caro
 Nutrimenta patri) brevibus præreptus in annis.*

Il. Δ. 477. P. 301.

———— ἐδὲ τοκεῦσι
 Θρήνη φίλοις ἀπέδωκε, μινυνθιάδι δ' οἱ αἰῶν
 Ἐπλεθ'.

V. 602.

*At simul hanc diis, illum dea Marte secundo
 Impulit, atque novus egit sub pectora vires:
 Ora sub excelso jamdudum vertice coni
 Sæva micant: cursuque ardescit, nec tibi, Perse,
 Nec tibi, Virgo, jubæ lætabile fidus Achivæ.
 Acer ut autumnæ Canis, iratoque vocasti
 Ah Jove fatales ad regna injusta cometas.
 Nec sua Crethiden latuit dea, vimque ræcentem
 Sensit agi membris ac se super agmina tollit.*

Il. E. 1.

Ἐνθ' αὖ Τυδείδῃ Διομήδῃ Παλλὰς Ἀθήνη
 Δῶκε μὲν ἔχ' ἰσχυρὰ καὶ ἀσπίδος ἀκρόμακτον πύρ,
 Δῶκε δὲ οἱ ἐκ χερσὶν αὖ καὶ ἀσπίδος ἀκρόμακτον πύρ,
 Ἀστὴρ ὁ πρὸς οὐρανὸν ἀναλίσκουσι

122.

Γῆα δ' ἔδρακεν ἰλαφρά, πόδας, καὶ χεῖρας ὑπερβαίει.

Il. X. 25.

Τὸν δ' ὁ γέγων Πρίαμος παρὰ τῷ ἰδὼν ὀφθαλμοῖσι,
 Παμφαίνοισ' ὡς ἄστὴρ ἐπισσύμενον πεδίοιο,
 Ὅς ῥά τ' ὁπώρας αἴσιν ἀρίζηλοι δὲ οἱ αὐγαὶ
 Φάροισι πολλοῖσι μετ' ἄστρασι νυκτὸς ἀμολγῶ·
 Ὅν περ κύν' Ὀρέωνος ἐπικλησὶν καλέουσι·
 Λαμπρότατος μὲν ὅγ' ἐστὶ, κακὸν δὲ π σῆμα τίτυκται,
 Καὶ τε φέρει πολλὸν πυρετὸν θελοῖσι βροτοῖσιν.
 Ὡς τῷ χαλκῷ ἱλαμπνὴ περὶ σπινθεροῖσι δίδοι τῷ.

Jason coming into the presence of Medea is compar'd
 to Sirius by Apollonius III. 956.

ἄτε σείριος ὠκεανοῖο,
 Ὅς δὴ τῷ καλὸς μὲν ἀρίζηλός τ' ἐσθλὸς εἶναι
 Ἀντίλλαι, μήλοισι δ' ὅν ἄσπετον ἦκεν οἴζυν.

V.

V. 621.

*At genitus Jove conplerat sua fata Colaxes;
 Jamque pater mæsto contristat sidera vultu,
 Talibus ægræ movens nequicquam pectora curis:
 Hei mihi, si duræ natum subducere sorti
 Moliar, atque meis ausim confidere regnis!
 Frater adhuc Amyci mæret nece: cunctaque divum
 Turba fremunt, quorum nati cecidere cadentque.
 Quin habeat sua quemque dies: cunctisque negabo,
 Quæ mihi.*

Copied from Homer Il. II. 433, &c.

ὦ μοι ἔργον ὅτε μοι Σαρπηδόνα, &c.

This may be added as a confirmation of what I have said pag. 7. It shews that Valerius Flaccus understood Homer as I do. He says here that it was fatal for Colaxes to die, and then makes Jupiter debate with himself whether he should save him, supposing by consequence that Jupiter could over-rule fate.

V. 648.

*———— saxumque prebensum,
 Illius & dextræ gestamen, & illius ævi,
 Concussa molitur humo.*

Il. E. 304.

*———— ο ὦ χερμαδιον λάβε χερσὶ
 Τυδείδης, μάγα ἔργον, ὅ ἐ δύο γ' ἄνδρε φέρεις,
 Οἷοι νῦν βερτοί εἰσιν.*

V. 688.

*———— conjux miseranda Caiæ
 Linquitur, & primo domus imperfecta cubili.*

Il. B. 699:

*Τῷ δὲ καὶ ἀμφιδρυχθεὶς ἄλοχος φυλάκη ἐλέλειπτο,
 Καὶ δόμος ἡμετελής.*

V. 708.

*Sanguine tunc atro oblamys ignea, sanguine vultus,
 Et gravida maduere comæ, quas flore Sabæo*

Nu-

*Nutrierat, liquidoque parens signaverat auro.
 Qualem si quis aquis & fertilis ubere terræ
 Educat, ac ventis oleam felicibus inplet,
 Nec labor assiduus, nec spes sua fallit alentem ;
 Jamque videt primam tenero de vertice frondem ;
 Cum subito inmissis præceps aquilonia nimbis
 Venit biems, magnaue evulsam tendit barena.*

II. P. 51.

Αἵματι οἱ δύνοντο κῆμαι Χαρίτεσσιν ὁμοίαι,
 Πλοχυγὶ δ' οἱ χρυσῷ τε καὶ ἀργύρῳ ἰσφύκωνται.
 Οἷον δὲ τρέφει ἔργῳ ἀνὴρ ἐραδηνλὶς ἐλαίῃς
 Χώρῳ ὃν οἰοπόλῳ, ὃθ' ἄλις ἀναβέβρυχεν ὕδωρ,
 Καλόν, τηλεθάον, πῶ δέ τε προία δυνέουσι
 Παντοίων αἰέμων, καὶ τε βρύει ἀνθεὶ λευκῶ·
 Ἐλθὼν δ' ἐξαπίνης ἄνεμοι σὺν λαίλαπι πύλλῃ,
 Βόθρῳ τ' ἐξίτρεψε καὶ ἐξετάυσ' ἐπὶ γαίῃ.

From hence it appears that Heinsius his conjecture is not to be admitted. v. 711.

Qualem si quis agris & fertilis ubere terræ.

Burman shews from Palladius that *aquis* is right ; this passage of Homer confirms it abundantly. However Heinsius lays no great stress on his conjecture : he offers it with a *forte*.

V. 739. :

*Ibat & in medii præceps incendia belli ;
 Ni prior adversis Pallas vidisset ab armis :
 Et secum ; Ruit ecce ferox in funera Perses,
 Quem genitor Colchis folioque reponere fratris
 Jam statuit. nostra vereor ne fraude peremptum
 Increpet, & culpam banc magno terrore rependat.
 Hæc dicens, atro nebulam diffundit amictu,
 Stridentesque viri circum caput amovet hastas.
 Ille super socias clementi turbine gentes
 Erigitur, paullumque levi raptatus in æthra,
 Jam tandem extremas pugnae defertur in oras :*

Fortè

*Fortē ubi serus Hiber Eſſedoniæque pbalanges
Marte carent, ſoliſque juvant clamoribus agmen.*

Pl. T. 293. Neptunus ait,

ὦ πόποι, ἦ μοι ἄχ. Ⓞ μεγαλήτορ Ⓞ Αἰνείας,
Ὅς πάχα Πυλίωνι δαμείσ' αἰδοῖσθαι κάττεισι —
Ἄλλ' ἄγ' θ' ἡμοῖς πέρ μιν ὑπ' ὅκ θανάτῳ ἀγάγωμεν,
Μήπως κ' Κρονίδης κεχολώσεται, αἶκιν Ἀχιλλεύς
τόνδε κατακτείνῃ· μέριμναι δέ οἱ ἔσ' ἀλῆσθαι. —
Αἰνείαν δ' ἐπίστυεν ἀπὸ χθονὸς ὑψόσ' ἀέρας·
Πολλὰς δ' ἐσχάς ἡρώων, πολλὰς δ' ἐκ ἵππων
Αἰνείας ὑπεβάλλτο, θεῶν ἀπὸ χειρὸς ὀρύσας·
Ἰξε δ' ἐπ' ἰσχυατὴν πολυαἶκ' Ⓞ πολέμοιο·
Ἐνθα δὲ Καυκωνες πόλεμον μεταδωρήσσοντο.

These are the imitations of Homer that I have observed in the VIth book of this Poem. It is necessary that I should add that some of them have been taken notice of by the Commentators on Valerius, lest a Caviller should say that I stole them. Let me here make a little digression, and observe that, the number of Editions being so great, as also of books containing critical remarks upon ancient writers, it is impossible to avoid saying sometimes what has been said before by others, and that if to offer a conjecture or illustration, that is already occupied, or to quote passages that others have quoted, proves an Author to be a plagiarist, there never was a writer in the philological way, safe from that charge. How then could a Gentleman know for a certainty that I took πόλεμ' Ⓞ δ' ἀνδρεσσιν μελήσει (Vol. 1. p. 12.) from Taubman? as if no body had read Homer but Taubman, or as if I must needs have transcrib'd it knowingly from Taubman. The Gentleman was also over-hasty when he determin'd that I took *exercitus æstu* (Vol. 1. p. 6. and p. 63.) from Mr. Markland. Mr. Markland in his *Epistola Critica* having propos'd *fatis exercita Dido*, instead of *exterrita* in Virgil Æn. IV. 450. takes notice that Virgil has indeed *exter-*

ritus æstu Georg. III. 434. But says he, *in isto quoque Virgilii loco exercitus legit amicus quidam meus*. Epist. Crit. p. 121. Before it can be said that I had this from Mr. Markland, it would be proper to know who this *ὁ δῆνα* is, that Mr. Markland mentions. But enough of this.

You tell us no news, it may be said. That it is impossible to make remarks on ancient writers without saying sometimes what is not new, tho' you think it new, has been pleaded by Broukhufius, by Tollius, by a hundred learned men. 'Tis true indeed: let us pass on then to something else.

527.

*Nunc quassat caput, ac juvenis spes ridet inanes ;
Quid vesanus agat, quod vellera poscat ab angue.*

Æetes is angry with Jason for asking for the golden fleece; he is afraid lest Jason should succeed, and get it some way or other; and then again he despises him for engaging in so vain an attempt, and for hoping to take away the fleece from the terrible dragon who guarded it. The place is corrupted, but the true reading is obvious, I think, tho' none of the Commentators have hit upon it,

*Quid vesanus agat, quo vellera poscat ab angue.
a quo angue, quam fero, quam borrendo, vellus poscat.*

VII. 516. speaking of this serpent;

*Accipe, perdomitis quæ deinde pericula tauris,
Et quis in Æolie maneat te vellere custos.*

617.

*Quisque suis tum vota deis & pocula fundit ;
Dent aciem, dent belligeros superare labores.*

From Homer Il. A. 400.

Ἄλλῃ δ' ἄλλῃ ἱερεῖς θεῶν ἀνέγχευον,
Εὐχόμενοι δάματα τε φυγεῖν καὶ μᾶλλον ἄρῃ.

VI. 330.

— feror Arëlois nunc liber in arvis

Cuncta tenens mecum.

Heinsius *trabens*. Or one might read *vehens*. But the place seems not corrupted. The Poet perhaps had in his mind ——— *omnia secum*

Armentarius Afer agit.

In Virgil Georg. III. 344.

VII. 162.

*I, precor, atque istum, quo me frustratur, amorem
Vince precor ; patriis ut tandem evadere testis
Audeat.*

Vince prior arbitror. nam vò precor bis repetitum hic non placet. HEINSIUS. Probabilis Heinsii correctio. ———
Sed præterea dubito an satis recte fit amorem vince, cum debeat Venus injicere amorem, & vincere illam cunctationem, qua incerta pendet inter pudorem & amorem Medea. Pius etiam hæsisse videtur, nam amorem interpretatur, non erga Jasona, sed circa diversa, seu affectum diversum amori, quem Venus debebat injicere. quare, si audaci liceret esse, mallet,

*atque istum, quo me frustrata, pudorem
Vince prior.*

*Et hoc sequentia, patriis ut tandem evadere testis
Audeat, exigere videntur. his enim pudor obstabat, quem tandem evadere debebat auctore Venere. vid. vers. 177. & 294. BURMAN.*

Burman's conjecture is plausible ; yet amorem may be retained, if we explain it, amorem patris, patriæ, cognatorum, comitum, &c. which at that time seem'd to overpower the love that Medea had for Jason. Pius seems to have so understood it. See before v. 121, &c. As to prior, though it be elegant enough, and a very small alteration, yet I know not whether it should be preferr'd to precor ; at least, if Heinsius be right in Claudian Conf. Pr. & Ol. 140.

*Sed, precor, hoc donum cum libertate recenti
Adjicias. Si vera manet reverentia nostri.*

Where Heinſius from a MS. reads *Addē, precor.* and ſays *geminatio illa tū precor efficax eſt.*

311.

— *queſtu ſuperos, queſtuque fatigat
Tartara: pulſat humum, manibuſque inſurmurat uncis,
Noſtis heram Ditemque ciens;—*
pulſat humum, becauſe ſhe invokes the infernal deities.
Add this paſſage to thoſe mention'd Vol. I. p. 81.

338.

*Medea ſays to herſelf ;
Occidis, beu ! primo poteſt hoc durare ſub ævo ?
Nec tu lucis, ait, nec videris ulla juventa
Gaudia ? nec dulces fratris pubeſcere malas ?
Hunc quoque, qui nunc eſt primævus, Iāſona neſcis
Morte perire tua, qui te nunc invocāt unam,
Qui rogat, & noſtro quem primum in litore vidi ?*
Medea ſpeaking to herſelf all along in the ſecond perſon, I cannot like the change in the laſt line to the firſt perſon *vidi* for *vidiſti*, though perhaps ſome inſtances of ſuch changes may be found. I would read,

— *& noſtro quam primum in litore vidit ?*

The conſtruction is *Neſcis morte tua perire Iāſona, qui nunc invocāt, qui rogat te unam & quam primum in noſtro litore vidit ?* Jaſon who calls upon me for help, upon me alone, upon me who was the firſt perſon he ſaw when he landed on our ſhore. See V. 374. As to the fourth line which is corrupted, ſee Heinſius and Burman.

371.

He ſays of Medea,

*Talibus infelix contra ſua regna venenis
Induitur, noſtique tremens inſertur opacæ.
Non damno, & de ſinu, quem replebat magicis hiſ venenis,
intelligi recte poteſt. mallet tamen aliquiſ forte, inſtruitur,
ex illiſ Ovidii VII. Met. 196.*

Quæ-

Quæque magas, tellus, pollentibus instruis herbis.

BURMAN. I take *induitur* to be right, and to be a metaphor taken from weapons or armour, Medea is describ'd here as *armata venenis*. *Induitur venenis, quasi armis, contra sua regna.*

373.

Dat dextram vocemque Venus, blandisque paventem

Adloquiis, junctoque trahit per mœnia passu.

Qualis adhuc teneros supremum pallida fetus

Mater ab excelsa produxit in aëra nido,

Hortaturque sequi, brevibusque insurgere pennis;

Illos cœrulei primus feris horror Olympi;

Famque redire rogant, adfuetaque quæritur arbor.

Haud aliter cæcæ per mœnia deficit urbis

Incedens, borretque domos Medea silentes.

Venus here is deluding Medea, carrying her out to meet Jason, and leading her to ruin. The Goddess is compar'd to an Eagle leading her young ones out from their nest, to make them fly. The word *pallida* denotes the care and tenderness of the eagle, and her fears for her young ones: and therefore it is improper here, and quite spoils the similitude; for Venus had no kindness for Medea, nor car'd what became of her. I propose to read *callida*. As the cunning old eagle decoys her young ones to quit the nest, knowing that when they are once out, they must fly, and then exhorts them and encourages them to follow her; so Venus draws Medea out in the night to meet Jason. And as the young birds are frightned when they first get out in the open air, so is it with Medea, who is confounded and ashamed at her enterprize.

VIII. 32.

Ecce autem pavidæ virgo de more columbæ,

Quæ super ingenti circumdata præpetis umbra

In quemcumque tremens hominem cadit.

Statius

Statius imitated this Theb. VIII. 675.

nec segnius ardens

*Accurrit, niveo quam flammiger ales olori
Imminet, & magna trepidum circumligat umbra.*

218.

*Torvus ubi, & ripa semper metuendus utraque
In freta per sævos Hister descendit Alanos.*

Torvus. *A torvitate incolarum ita vocari vult Pius. non quidem male. sed ego potius, quia taurino capite & cornigeri fluvii a Poetis finguntur.* — **BURMAN.** The Danube may be called torvus, *propter accolas.* for the same reason the Danube and the Rhine are call'd *feroces* and *barbari* by the Poets, and the river *Indus* is call'd *niger* by Claudian, *Conf. Pr. & Ol.*

*Ante dabunt hiemes Nilum, per flumina damæ
Errabunt, glacieque niger damnabitur Indus.*

Puto glacieque piger, says *Heinsius*, *agit enim de Indo flumine.* The Poet indeed speaks of the river *Indus*, yet *niger Indus* is right. So *India* is called *dacolor.*

Read *Colchis* for *Colchi*, pag. 252. l. 20.



APOLLONIUS RHODIUS,

AS a writer whom *Valerius Flaccus* has followed, and to whom he is much indebted: but in the opinion of some good judges, with whom I entirely agree, the Latin Poet has so copied the Greek Poet as commonly to surpass him. The Author of the remarks on *Virgil*, Vol. I. p. 114. of these Observations, takes notice that *Virgil* is very much obliged to *Apollonius*, and frequently imitates him. Upon which a Gentleman has observ'd, that this is no discovery of his. 'Tis true, he is not the first or the only person who has discovered this. It would be
strange

strange if he was; for it is impossible for any one to read Virgil and Apollonius without seeing it. Why then did he make the remark? Because there are but few readers of Apollonius, and because it serv'd to confirm what he was proving. Milton, who had read the Greek and Latin Poets, seems to have made some use of Apollonius. Par. Lost. B. VII. 1.

*The Angel ended, and in Adam's ear
So charming left his voice, that he a while
Thought him still speaking, still stood fix'd to hear.*
He might perhaps think of Homer's

Δείη δέ μιν ἀμφίχουτ' ὁμοῖ·

Or perhaps he copied from these lines of Apollonius I. 512.

Ἦ, καὶ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῃ σχίζειν αὐδῇ·
Τοὶ δ' ἄμοτρον λήξαντο, ἔτι πρὺχοντο κάρηνα
Πάντες ὁμοῖς, ὀρδοῖσιν ἐπ' ἕασιν ἡρεμῶντες
Κηληθμῶ· ταῖον σφιν ἐτέλλεπε δέλκτιν αἰοδῆς.

The same thought is again express'd by Apollonius III. 457.

— ὅς ἔασιν δ' αἰὼν ὀρέσσει
Αὐδῆτε μῦθοι τε μελίφρονες, ἕς ἀγούρευσε.

I. 536.

Οἱ δ' ὅς τις φοῖβον χοεῖν ἢ ἐνὶ Πυθοῖ,
Ἦ πῦρ ὅς Ὀρτυγίῃ, ἢ ἐφ' ὕδασι νῆσσοισιν
Στησαμένοι, φόρμιγγ' ὑπὸ πτερῶν βωμῶν ὁμαρτὰ
Ἐμμελῆος κρηπνοῖσι πόδων ῥήσσωσι πόδεςσιν·
Ὡς τῇ Ὀρφῇ κείδῃσι πτόλιν ἰρεῖμοις
Πότῳ λαβέον ὕδωρ.

*Tum vero illi, quasi paberes, quum Phæbo vel Pythone
Chorum, vel Ortygiæ, vel præter flumen Ismenicum
Instituerint, circa aram una ad testudinem
Citatis solum pedibus numeroſe quatiant;
Sic ad citharam Orphei pellebans remis
Rapidam maris aquam.*

The

The 540th verse is lame. Hoelzlinus reads ὅτι which may be right. Before I saw his conjecture I guessed

Ὡς ἈΡ' ὑπ' Ὀρφῆου, &c.

As I. 578.

Ὡς δ' ὅτι ————— ὥς ἈΡΑ τοίγε
Ὡμάριον.

I. 452.

Δαελινὸν κλίνοντα ὑπὸ ζόφον ἡλίοιο.

In Theocritus Id. i. γ. 33. we have

ΔΕΙΔΙΝΟΙ. πολλοὶ δὲ μίαν σφύσαντο χαμῦναν.

Where the Author of the notes on Oppian reads,

Δαελινοί.

Theocrit. Id. κα. 39.

ΔΕΙΔΙΝΟΝ ὥς κατέδαρθον ἐν εἰαλίοισι πόνοισιν, &c.

Δαελινός, here would be more poetical than Δαελινόν
Δαελινός κατέδαρθον, *vespertinus obdormiui*.

I. 1034.

Cyzicus had received Jason and the Argonauts courteously. After they had left him they were driven back to his land, and not knowing where they were, they fought with him, and he was slain by Jason.

————— ὁ δ' ἐνὶ φαρμάδοισιν ἐλυσθείς
Μοῖραν ἀνέπλησεν. τὴν γὰρ δέμις ὑπὸτ' ἀλύξαι
Θνητοῖσιν. πάντῃ ΓΑΡ περὶ μέγα πῖπταίαι ἔρκος.
Ὡς πὺν οἰόμενόν πε ἀδυσκίος ἔκτοδεν ἄτης
Εἶναι ἀρετῆων, αὐτῇ δ' ὑπὸ νυκτὶ πῆδησεν
Μαρνάμενον ΚΕΙΝΟΙΣΙ.

Ille in arenas devolutus

*Vitam fato reddidit; quod nunquam concessum exire
Homini nato: ea murus altitudine circumtenditur.*

Vel

*Vel quasi istum, cum se putaret alicubi extra metutam
De bellatoribus cladem sistere, ejusdem favore motus ir-
retitis*

Ferrum cum illis conferentem.

I don't agree with those who think Apollonius would make *γάρ* short before a consonant, when it was as easy for him to write *πρὸ γάρ*. Instead of *κείνοισι* perhaps it should be *Μακράμμενον* *ΞΕΙΝΟΙΣΙ*, *cum hospitibus buggantem*. It is true, *κείνῳ* is a word much used by Apollonius, which may be thought an objection to this emendation.



V I R G I L.

Georg. IV. 415.

— *liquidum ambrosia diffudit odorem:*

Quo totum nati corpus perduxit.

Servius: *unxit eum quo posset esse videndi numinis capax.*

I corrected it *vincendi*, or, *vinciendi*. Vol. I. p. 7.

A Gentleman observes that by *videndi* is not meant the bare act of seeing only, tho' perhaps that might be one reason of this unktion. See Serv. ad Eelog. VI. 24. but the coming into his presence, which could not be done without difficulty, by reason of the stink of the Phœæ.

1. It is not very safe to deal in negatives, but I think here I may venture to say, that there is not any ancient writer, nor any learned modern, except the Gentleman, who ever told us that *ambrosia* was good for the eyesight. This I take to be ground enough for supposing that Servius, who was a scholar, would not have given us such an interpretation.

2. Let us suppose that *ambrosia* was good to clear a man's eyes,

Ὅφρ' ἐν γυνάσσει ἡμὲν θεὸν ἡδὲ καὶ ἀνδρα·

yet here the application of it seems to shew, that it was intended for another purpose :

— TOTUM nati CORPUS perduxit.

She anointed him ALL OVER to mend his eye-sight. A likely story !

3. *Videre*, as the G. will have it, signifies more than, to see. What more shall it signify ? To bear the stink of the Phocæ ? That, or what he pleases : χαρίτω ἱκας. οἷς ἡδεται. —



[Communicated to me.]

O P P I A N.

ALIIETT. Γ. 402.

— μίξε δὲ κύρης

Δάκρυον Ἀσσυρίης ΘΕΙΑΝΤΙΔΟΣ.

— miscetque puellæ

Lacrimam Assyriæ Theantidis.

Sylburgius' MS. has corruptedly *Θυαντίδου*. Panyasis makes Thoas the father of Myrrha. Our Author follows Antonius Liberalis, who (probably from Pherecydes) calls him *Θείας*.

V. 429.

Σιγὴ γὰρ ΠΑΣΗ, ΜΕΝ ΟΦΕΛΛΙΜΟΣ ἔπλετο ΘΗΡΗ.
Silentium enim omnibus quidem conducibile est piscationibus.

The MSS. have *πάσῃσιν θήραις*, and the Schol. *ὀφέλιμος*, which I believe is a corruption of *ὀφέλισμος*. Palat. 2. *ὀνήσιμος*. The numbers may thus be restored, Σιγὴ γὰρ ΠΑΣΗ, ΣΙΝ ΟΦΕΛΣΙΜΟΣ ἔπλετο ΘΗ, ΡΗΣ.

Cal-

Callimachus *Apoll.* 94.

Οὐδὲ πάλαι πὸς' ἔνειμεν ΟΦΕΛΣΙΜΑ τόσσα Κυρήνη.

Onomacritus *Arg.* 467.

— μετὰ γάρ σφιν ΟΦΕΛΣΙΜΟΝ ἀνθρώποισι.

Thus we find τέλσον ἀρέρης for τέλος *Iliad*, Σ. 544.

κέλσω Euripides *Hecuba* 1057. ὄρωμεν Pindar *Nem.* IX. and the like.

V. 434.

— ἰμέρει δὲ [τρείγλη] δυσάτοε ἔξοχα δαιτεί. δε.

Τῷ καί μιν δελέεσιν ΑΠΟΠΝΕΙΟΤΣΙΝ αὐτμὴν
Ῥηϊδίως ἔλκυσιν, ὅσα ΠΙΝΕΕΙ ἐχθρὸν ἄημα.

— *desiderat autem [mullus] fœtidam præcipue escam.*

Quocirca etiam ipsum illecebris exhalantibus odorem

Facile trahunt, quæcunque spirant inimicum halitum.

These verses are too much the *same* to be Oppian's, who varies his phrase sufficiently. Let us read the former thus,

Τῷ καί μιν δελέεσιν ΑΠΟΠΤΤΣΤΟΙΣΙΝ αὐτμὴν.

For this we have the authority of two MSS. and the Scholiast. ἀπόπτυσον, ἀπόβλητον, Hesychius. The Author himself uses the word *Hal.* II. though in another sense

ἄπ πῶλον ΑΠΟΠΤΤΣΤΗΡΑ χαλινῶν.

And in this, *Hal.* III. 274.

δεῖπνα — ΑΠΟ Δ' ΕΠΤΤΣΑΝ ἐχθράϊες.

Hesiod *Erg.*

Οὐ γάρ τι γε κλύουσιν, ΑΠΟΠΤΤΟΤΣΙ δέ τ' ἀράϊ.

Demosthenes *Coron.* Μισθεῖται τὸν ΚΑΤΑΠΤΤΣΤΟΝ
τυπνί.

Aristophanes *Eip.* 527.

ΑΠΕΠΤΤΣ' ἐχθρῷ φωτὶς ἐχθισον πλέκος.

Τῷ μὲν γὰρ ὅζει κεραμμοξυρεγμία.

N n 2

But

But examples are obvious both in Latin and Greek Writers. See Æschylus *Prom.* 1069.

V. 501.

Αοξὸν ὑπ' ὀφθαλμοῖς ὄρα δῶλον, εἶκελος ἀνδρὶ
 ΚΕΙΝΩ, ὃς ὦν τριόδοισι πολυτέλποισι κυρήσας
 Ἔστη ἐφορμαίων· κερδίη δ' οἱ ἄλλοτε λατὴν,
 Ἄλλοτε δεξιτερὴν ἐπιβάλλεται εἰς ὁδὸν ἐλθῶν.

*Oblique oculis cernit dolum, similis viro
 Illi, qui in triviis multum tritis, cum in ea incidere,
 Stat meditabundus: cor autem ipse alias lævam,
 Alias dextram cogitat in viam procedere.*

I think here is a small fault occasioned by the first letter of the second verse, which was omitted by the transcriber in order to be writ with purple ink, or illuminated. We have many examples of this kind in MSS.

Upon a revise the Καλλιγραφὸς filled the vacant space with K, instead of Δ which to me seems more expressive.

———— εἶκελος ἀνδρὶ

Ξείνῳ, ὃς ὦν τριόδοισι, &c.

My conjecture is favoured by the Scholiast, and ἀνέρι κείνῳ is, I think, never us'd by Homer no more than ξείνῳ. But then this last is found much in the same construction. *Odysf.* P. 442.

Αὐτὰρ ἐμ' ἐς Κύπρον ΞΕΙΝΩ, δύσαν ANTΙΑΣΑΝΤΙ
 Δμῶντες Ιασίδην.

And we meet with ΞΕΙΝΟΣ ἀλώμενΘ. *Odysf.* Σ. and *Odysf.* Ο. ΑΝΔΡΟΣ ξεινοδόχῃ μιμήσκειται. *Odysf.* Η. 32.

Οὐ γάρ ΞΕΙΝΟΤΣ οἶδε μάλ' ἀνθρώπους ἀνέχονται.

Hospes seems equally emphatical *Ovid Trist.* III. 1.

Dicite, lectores, si non grave, qua sit eundum;

Quasque petam sedes hospes in urbe liber?

Έ

Ἐν τερόδῳ is almost proverbial for one in doubt what to do. Theognis 907.

— ~~ἀλγὰ θυμὸν ἔχει.~~
 EN ΤΡΙΟΔΩ, δ' ἔστι καὶ, δι' οἷσι δὲ πρόσθεν ἔδοί μοι,
 Φερντίζω τέπων ἦντιν' ἰὼ περτέρην.

Oppian Cyn. II. 312.

Οὐδ' ἔτλη ΞΕΙΝΟΣ τις ἐπ' ἀλλοδαποῖσιν ΑΛΑΣΘΑΙ.

V. 552.

— ~~ὁ δ' ἀφ' ἑσθλῶν ἱστῶν ἄτην~~
 ΑΙΧΜΗ, τριγλώχινι πεπαρμένῃ, ἐδέ οἱ ἀλὰ
 Φεύγειν ἰμμένῳ περ.

— *ipse vero animadvertit posterius nocam
 Acie tricuspside confixus: neque ipsi robur
 Ad fugiendum quantumvis cupienti.*

So indeed the Author speaks Cyneg. I. 152; where he describes the arma venatorum, and Hal. V. 364.

— ~~πῶς ῥῆϊς ἑλίσσεται~~
 Λάμνην ΤΡΙΓΛΩΧΙΝΟΣ ὑπὸ ριπῇσι σιδήρῃ.
 Hal. IV. 646.

ΡΙΠΗΣ, τριγλώχινι ἀμαλίκτω, τυχόντες.

Hal. V. 401. — σιδηραίοισι βολῇσιν.

But doubtless the elder Palatin affords a more figurative and elegant reading,

ΡΙΠΗ, τριγλώχινι πεπαρμένος.

Of a like sort are the following passages. Hal. III. 579.

— ἦράσαντο λίνυ ΠΟΛΤΩΠΟΝ ὄλεθρον.

V. 401.

Τὴν δ' ὅτ' ἐμὲ θάνουσι ΣΙΔΗΡΕΙΟΙΣΙ βολῇσιν

489 — πῶς γὰρ ΟΠΑΟΝΙ νήχετο Ρ ΠΗ.

IV. 548.

Παλλομένας ἔλπειν ἅ ΣΙΔΗΡΕΙΗ Σ ΟΔΤΝΗ ΣΙ.

Plautus

Plautus *Moscell.*

Perfacile ego ictus perpetior argenteos.

Ovid *Amor.* II. 5. *Tela trifulca Jovis.*

Hal. IV. 564. — φόβον δ' ὀρφνᾶρον ἔχουσιν.
"Ορφνη δ' ἀγέσσονται.

Cyn. II. 252. *πυλῆταισι φόβοισιν.*

Δ. 1.

"Αλλος δ' ἀγρευτῆρσιν ὑπὲρ γαλε λήϊδα θήρης
ΤΥΡΟΣ ἔρως ὀλοῶν τε γάμων ὀλοῶς τ' ἀφροδίτης
Ἦντίασαν, σπύδοντες ἐν φιλοτήσιον ἄτην.

*Alios vero piscatoribus subjecit prædam venationis
Humidus amor: exitiabilibusque conjugiiis perniciosæque ve-*
neri

Occurrerunt, festinantes ad suam amatoriam noxam.

ΤΥΡΟΣ ἔρως, *Marinus amor*, as *ναύμαχος* Ἀρης and
V. 254. ὑγρὸς Ἀρης, and the like. However if any
MSS. favour'd me, I would correct it *λυγρὸς ἔρως*.
V. 10. Σχέτλι' ἔρως, *δολομήτα*. —

V. 81.

Δελφῖος ΜΟΛΤΒΔΟΙΟ μετὰ σῶμα διέξατο ἴεχνη.

Doubtless *μολύβοιο* as the 1. Pal. MS. has it. See also
222. 302. 537. 543. V. 636. and correct them, as also
Nicander Aldin. p. 75, 12.

V. 124.

οἱ δ' αἰόντες

Πάντες ἐπισπέρχουσι, καὶ ἐς βρόχον αὐτὸν ἵενται.

— *Illæ (aves) vero audientes*

Omnes approperant, et in laqueum ipsum immittuntur.

Read *ὦς βρόχον* with a MS. seen by Turnebus.

Homer

ὦς αἰεὶ τὸν ὀμῶϊον ἄγει θεός ὦς τὸν ὀμῶϊον.

V.

V. 132.

πίθων ἱγγυς. Theocritus:

Ἰνυξ ἔλκε τό τῆνον ἑμὸν ποτὶ δῶμα τὸν ἄνδρα.

V. 137.

—— ἀποσαδὸν ΑΓΓΑΖΟΝΤΑΙ

Εἶδος ΑΓΑΤΟΜΕΝΟΙ πολυήρατον.

—— *eminus contemplantur**Formam mirantes peramabilem.*

Both the words are proper, but ἀγαιόμενοι is in the older MS. and us'd by Apollonius III. 1015. I. 899. in bonam partem; but for *irasci* in Homer and Hesiod. The last gives a variety of sound.

V. 195.

—— οἷον δὲ μετὰ φρεσὶν ἄχθος αἰλόα

Μήτηρ τηλυγέτοιο Δοὴν ὠδ' ἴνα θυγατρὸς

ΠΡΩΤΟΤΟΧΟΥ φρέσσουσ'· τὸ γὰρ μέγα ΔΕΙΜΑ γυναικῶν.

—— *Qualem vero in animo dolorem sustinet**Mater, unica celerem partionem filiae**Primipara borrens: hic enim magnus metus (est) mulierum.*

I am mistaken if Oppian writ not ΠΡΩΤΟΔΕΧΟΥΣ, though the other be Homeric. Orpheus *Arg.* 876. Παρθένος αἰνολεχὴς if the text be not corrupt. And Δαινολεχὴς 904, or rather, Ἀινολεχὴς as, 1172.

From λέχρις, λεχῶ; for *Cyneg.* III. we find, Ἡ δὲ ΔΕΧΩ πὲρ εὐσα, and the oldest MS. has Πρωτολέχου. Instead of δ᾿αῖμα some copies have πῆμα, which I reject. Terence *Andr.* I. IV. 3.

*Lesbiam adduci jubes.**Sane pol illa temulentast' mulier, Et temeraria,**Nec satis digna cui committas primo partu mulierem.*

D.

Hr-

HISTORIÆ AUGUSTÆ SCRIPTORES VI.
 EDIT. LUDG. 1671.
 JULII CAPITOLINI.
 M. ANTONINUS.

Cap. 11.

REI frumentariæ graviter providit. *graviter* would be more proper.

Cap. 18.

Quum igitur in amore omnium imperasset; atque ab aliis modo frater, modo pater, modo filius, ut cujusque ætas sinebat, & diceretur, & amaretur — diem ultimum clausit.

He should have said, & diceretur, & haberetur; whether the place be corrupted is another question. Perhaps it is not.

C. 19.

Quod quum esset factum, solutum quidem amorem, natum vero Commodum gladiatorem esse non principem: qui mille prope pugnas publice populo inspectante gladiatorias imperator exhibuit.

The word *esse* is useless, to say the least; I believe it should be struck out.

VERUS.

Cap. 4.

Having spoken of the vices of Verus, he adds; *sed Marcus hæc omnia quasi nesciens dissimulabat rem, pudore illo ne reprehenderet fratrem.*

Salmasius strikes out *rem*, which is indeed superfluous. One might read *dissimulare* instead of *dissimulabat rem*. So Capitolinus, *Maximinis*. c. 6. *arma illorum quotidie circumspicere.* for *solebat circumspicere.* Gordian. c. 31. *Denique Philippus quum cum interfecisset, neque imagines*
 ejus

ejus tollere, neque statuas deponere, neque nomen abradere, —

So the Cod. Palat. as Gruter says.

Nothing is more common than this construction. I quote these places to shew that it is to be met with in the Hist. Aug. Scriptores.

C. 5.

Omne autem convivium aestimatum dicitur sexagies centenis millibus H—S.

He speaks of an entertainment which Verus made. It cost about 48,437 *l.* 10 *s.* of our money.

C. 6.

Salmasius in his notes here p. 423. says, *Apud Claudianum leges, quo loco nunc nescio, Parthica tigris pellem pro ephippio.*

The place he wanted to recollect is perhaps *Rapt. P. 1. 17. quem Parthica velat Tigris.*

Which is said of Bacchus, and is not to his purpose.

VULCATII GALLICANI
AVIDIUS CASSIUS.

C. 4.

Primus etiam in supplicii genus invenit ut stipitem grandem poneret —

Rather *id.*

Ibid.

processit nudus campestri solo testus, & ait, Percutite (INQUIT) me si audetis.

Either *ait* or *inquit* are superfluous. One or other of these words may seem owing to the liberality of the Librarians. So in Spartiani *Severo* c. 4. we read *cum—pater illum reprehendens dixisset, Parcius divide, non enim regias opes possides: quinquennis puer respondit, Sed possidebo.* Here the MS. Palat. & Edit. Mediol. have *possides, INQUIT. — Sed possidebo, INQUIT.*

Whether the fault be in the transcribers, or in the Authors, is not easy to determine. I incline to think 'tis in the Authors.

C. 12.

Marcus Antoninus writing to the Senate after the rebellion of Cassius, and his death, says, *Nemo Senatorum puniatur, nullius fundatur viri nobilis sanguis: deportati redeant: proscripti bona recipiant. Utinam possem multos etiam ab inferis excitare.*

Scipio Gentilis conjectur'd *mortuos*, which Casaubon agrees to. Salmasius does not dislike it, but proposes *sepultos*, which was the conjecture of Juretus. Gruter fearing to depart too far from the MSS. guesses *ultos*. The true reading is *mortuos*. The Emperor Theodosius upon an occasion not unlike this, said, *Εὐδα μοι δὲ νῦν καὶ τοῖς νεκροῖς ἀναστῆναι*, which saying of his is recorded and justly commended by Chrysostom *Homil. VI. ad populum Antioch.*

ÆLII LAMPRIDIJ.

COMMODUS.

C. 3.

Et quum portaret in lucem, beluareturque viribus Romani imperii, vespera etiam per tabernas ac lupanaria volitavit. potaret, I suppose.

C. 9.

Bellonæ servientes vere exsecare brachium præcepit studio crudelitatis.

Casaubon says, *observa vocem vere; nam ex illa discimus plerumque ficta & simulata fuisse tantum vulnera Bellonariorum.* That the Bellonarii used really to cut their arms is plain from a thousand testimonies. But they had the art of wounding themselves slightly, says Seneca *De Vita Beata, c. 27. Cum fistram aliquis concutiens ex imperio mentitur; cum aliquis secandi lacertos suos attitit, brachia atque humeros suspensa manu cruentat.* This monster of a man obliged these poor rascals to
make

make deep wounds in their flesh. That is what Lampridius means, but he has not well expressed it.

JULII CAPITOLINI
PERTINAX.

C. 7.

Delatores vinctos graviter puniri jussit, & tamen mollius quam priores imperatores unicuique dignitati, si delationis crimen incurreret, pœnam statuens.

For *vinctos* Petrus Faber reads *convictos*. Casaubon *certos* from the Cod. Regius. Perhaps *cunctos*.

ÆLII SPARTIANI
DIDIUS JULIANUS.

C. 4.

Lapidationem quoque fecere: descendenti cum militibus & senatu in curiam diras imprecati sunt: rem divinam facienti ne litaret optarunt. Lapides etiam in eum jecerunt.

How idle it is to mention twice that the mob threw stones at Julian. Was he afraid we should forget it? If he meant that they threw stones at two different times, why did he not say so? Perhaps: *lapides etiam iterum in eum jecerunt.* *iterum* and *in eum* are so like, that for that reason the former might be dropt.

SEVERUS.

C. 9.

In multos animadvertit, præter ordinem senatorium, qui Nigrum fuerant secuti. Multas etiam civitatis ejusdem partes injuriis affecit & damnis.

Perhaps *multas etiam civitates ejusdem partium.* that is *civitates quæ Nigri partium fuerant.*

Idem, Caracallo, c. 4. *Occisi sunt innumeri, qui fratris ejus partibus faverant.* This expression is common in these and in other Writers. Or perhaps: *ejusdem partis.*

C. 15.

Quum soror sua Leptitana ad eum (Severum) venisset vix Latino loquens, ac de illa multum imperator erubesceret,

O O 2

dato

dato filio ejus lato clavo, atque ipsi multis muneribus, redire mulierem in patriam præcepit: & quidem cum filio, qui brevi vita defunctus est.

Salmasius says; *Nil in se habet hæc lectio, quod reprehendi mereatur, nisi dissentirent veteres tam editi quam manu exarati, qui habent: QUIBUS SEVI vita defunctus est. Et sane jam nunc incipio suspectam habere de vitio vulgatam lectionem. quomodo enim illa accipiemus, qui brevi vita defunctus est? An brevi post reditum in patriam? Nec tamen habeo qui recte emendem vitium quod hæret manifestarium in scripta lectione. An reponendum, qui brevis ævi defunctus est? ut ὀλιγοχρόνιος illum periisse ostendat, & fuisse ævi brevem. Hæc mihi adlubescere conjectura. quærant quibus otii plus est quam mihi an aliquid invenient quod aptius merito debeat censeri. nos obtusiores sumus & properamus.*

Without pretending to more sagacity than Salmasius had, I may propose a conjecture, which seems to me a probable one, *qui sub Severo vita defunctus est.* that is, *Severo imperante.*

C. 17.

Severus, says Spartianus, travelled into Egypt. *Jucundam sibi peregrinationem banc propter religionem dei Serapidis, & propter novitatem animalium vel locorum fuisse, Severus ipse postea semper ostendit.*

Salmasius; *Aliam ostendat lectionem Palatinus, in quo scriptum est: & propter novitatem animalium belleorum. nec secus reperit in suis libris qui Mediolanensem editionem nobis adornavit, posuit enim animalium bello eorum. forte: animalium Nileorum, vel Nilæorum. — Sed vulgatam non moveo sede sua, loca enim intelligit quæ magno studio invisit Severus.*

Salmasius observes justly that *vel locorum* must be right, because of what follows. A conjecture occurs, which I will give for as much as it cost me, *& propter novitatem beluarum vel locorum fuisse.* But then how came *animalium* into the text? Perhaps it had been a gloss

explaining *beluarum*. It is well known that even the plainest and most obvious words are often explain'd by glosses, and often very ill expounded.

C. 20.

Aut sine liberis viri (magni) interierunt, aut tales habuerunt plerique, ut melius fuerit de rebus humanis sine posteritate discedere.—*Jam vero quid de Homero, Demosthene, Virgilio, Crispo, & Terentio, Plauto, cæterisque aliis loquar? Quid de Cæsare? Quid de Tullio, cui soli melius fuerat liberos non habere?*

What does this Author mean by saying that Cicero was the only person for whom it had been good to have had no children? This seems absurd. I can think but of two ways of clearing up the passage. The one is to read *cui non soli*, &c. *i. e.* who, like many others, had been happier, had he had no children. The other is to understand by *solus* here, *præcipuus*, as *solus* is sometimes taken, (see above pag. 203.) and then the meaning will be, that Cicero having been a remarkably unhappy father (having buried a daughter that he was extravagantly fond of, and left a son behind him that was a sorry fellow) it had been good for him of all people to have been childless.

Instead of *Crispo & Terentio*, it should perhaps be *Crispo, Terentio, &c.*

ÆLII SPARTIANI PESCENNIUS NIGER.

Cap. 6.

Ufui denique reipublicæ sub Severo homine tetrico esse potuisset, (Niger) si cum eo esse voluisset. Perhaps: *si sub eo esse voluisset.*

Niger would have been a useful man in the Republic under Severus, if he could have been contented to be under him, to be his subject.

C. 8.

The oracles of Apollo Delphicus, of which mention is here made, were delivered by a man, not by a woman. See Van Dale *de Orac.* V. 5. C.

C. 10.

Idem (Niger) ab unius gallinacei dirceptionem, decem manipulones qui raptum ab uno comederant, securi percussit: Et fecisset, nisi ab omni exercitu prope usque ad metum seditionis esset rogatus: Et quum pepercisset, iussit ut denorum gallinaceorum pretia provinciali redderent decem qui simul furto convixerant.

Casaubon, *Ita fiebat ut res furtiva cum centuplo rependeretur.* That I take to be the true meaning of the place: but Spartianus has not well expressed himself. His words may be thus rendred, *He ordered that the ten, who had eaten the stolen cock, should pay to the man, from whom it was taken, the price of ten cocks.* He should have said, *He ordered that each of the ten, &c.* — *Iussit ut — redderent singuli (or unusquisque ex iis) qui simul furto convixerant.* He should have said something like this to avoid ambiguity.

This was an Attic Law. Meursius *Them. Attic. II. 1. Dupli pena indicēbatur, si quis ea, quæ amiserat, receperisset: verum, si non receperisset, decuplum cum fur solvebat, tum quicquid ejus socii.* Demosthenes *Orat. in Timocratem; δ, ἵ ἐάν τις ἀπολέσῃ, ἐάν μιν αὐτὸ λάβῃ, τὸ διπλάσιον καταδικάζειν· ἐάν δὲ μὴ, τὴν ἀποπλάσιαν περὶ τοῖς ἐπαύλοις.* *Quicquid aliquis amiserit, si receperis id ipsum, fur in duplum condemnatur. Sin autem, in decuplum ipse, Et adjutores, teneantur.*

C. 11.

Idem in omni expeditione ante omnes militarem cibum sumpsit ante papilionem: nec sibi unquam vel contra solem vel contra imbres quæsit tecti suffragium.

The Commentators are silent. *suffragium* is a bold and harsh metaphor. *suffugium* immediately occur'd to me as a very probable conjecture: but I dare not venture to alter the word. Seneca *De Ira. I. 11. quibus non tegumenta corporum provisæ sunt, non suffugia adversus perpetuum cæli rigorem.* Lipsius says that most of the MSS. have

have *suffragia* in Seneca, which he approves of. See his note. Pincianus there proposes *suffugia*, as a conjecture: we may suppose then that he found it in no copies.

JULII CAPITOLINI
OPILIUS MACRINUS.

C. 3.

Inde est quod se & Severus Antoninum vocavit, & plurimi fuerunt, & Pertinax, & Julianus, & idem Macrinus. Perhaps, ut plurimi ferunt. Lampridius, Diadumenum c. 6. Fuit tam amabile illis temporibus nomen Antoninorum, ut qui eo nomine non niteretur, mereri non videretur imperium. Unde etiam quidam & Severum, & Pertinacem, & Julianum, Antoninorum prænominibus honorandos putant: unde postea duos Gordianos, patrem & filium, Antoninos cognominatos putent, &c.

Julius Capitolinus Gordianis c. 4. *Tantum Antoninos dilexit, ut sibi quoque, ut multi dicunt, Antonini; ut plerique autem asserunt, Antonii nomen adscripserit.*

ÆLII LAMPRIDII
ANTONINUS HELIOGABALUS.

The title runs thus, *Ælii Lampridii Antoninus Helio- gabalus ad* DIOCLETIANUM *Aug.* 'Tis a mistake. It should be, *ad* CONSTANTINUM *Aug.* See Ch. 2. and 35. 'Tis right in Edit. Lugd. 1661.

C. 16.

Sed milites, & maxime prætoriani, vel scientes quæ mala in Helioabalum pararent, vel quod sibi viderent invidiam, facta conspiratione ad liberandam Rempublicam, primum in conscios vario genere mortis, quum alios vitalibus exemptis necarent, alios ab ima parte perfoderent, ut mors esset vitæ consentiens. Post hoc in eum impetus factus est, atque in latrina ad quam confugerat occisus.

Salmasius, Casaubon, and Gruter have endeavour'd to correct this passage, which, I believe, cannot be restored without further help from MSS. None of them have found any fault with *vitalibus exemptis*, which I take

take to be a wrong reading. The soldiers, says Lampridius, first slew the ministers and favourites of Helio-
gabalus, and then the Emperor himself. His favourites were his *ministri libidinum, contaminatus grex hominum impudicorum*. For these the soldiers contrived punishments answerable to their characters — *quum alios VIRILIBUS exemptis necarent, alios ab ima parte perforerent, ut mors, &c.* so I would read.

C. 28.

Processit in publicum & quatuor cervis cunctis ingentibus. Junxit sibi & leones, —

A false print, I supposed, for *junctis*. but it is in Edit. Lugd. 1661. Vopiscus *Aurelian.* c. 33. *currus quatuor cervis junctus*.

ÆLII LAMPRIDII
ALEXANDER SEVERUS.

C. 8.

The senate having requested Alexander to take the name of Antoninus, he answer'd them. *Ne quæso P. C. ne me ad hanc certaminis necessitatem vocetis, ut ego cogar tanto nomini satisfacere, quum etiam hoc ipsum nomen, (Alexandri) licet peregrinum, tamen gravare videatur. Hæc enim nomina insignia onerosa sunt. Quis enim Ciceronem diceret mutum? quis indoctum Varronem? quis impium Metellum? Et (ut hoc dii avertant) quis non æquantem nomina ferat digerentem in clarissimam spem dignitatum?*

Emendatio in qua requiescam penitus nondum occurrit. erit tamen commoda sententia si scribas: quis non æquantem nomina ferat, inferentem se in clarissimam speciem dignitatum? vel sic potius: inferentem se in clarissimam stirpem indigniter? Alii sic: degentem in clarissima specie dignitatum? CASAUBONUS. Sic Pal. a quo non multum abit diversa vetus Editio: quis non æquantem nomina ferat, digerentem in clarissima specie dignitatum? ponam & meam conjecturam, ea tamen conditione, ut per illam non liceat ingeniosis esse negligentibus, si quid forte

forte melius excogitare poterunt. quis non æquantem nomina, ferat digèrentem clarissimas species dignitatum? quis, inquit, ferat digerentem tot honorificas appellationes, & clarissimas dignitatum species, magnificis illis nominibus imparem? fuit & quàm legerem: quis non æquantem nomina ferat, ac indigne gerentem clarissimas species dignitatum? quod nec nunc mihi displicet. SALMASIUS.

So many conjectures that are not improbable may be made here, that they must leave us doubtful of the true reading. Perhaps, *Quis non æquantem nomina ferat? degenerantem clarissimas species dignitatum?* or, *Quis non æquantem nomina ferat, ac degenerantem, &c.?* Julius Capitolinus *Macrino. c. 7. Solus Marcus nomen illud sanctum (Antonini) vitæ genere auxisse videtur, Verus autem degenerasse, Commodus vero etiam polluisse sacri nominis reverentiam.* So all the MSS. They have given us in the text *degeniassse*, which is the conjecture of Salmasius, who thinking that *degenerasse* would not bear that sense, and perhaps that it could not govern the fourth case, changed it into *degeniassse*, without any necessity, as Heinsius observes on Ovid. *ex Pont. III. l. 45.* Something like *clarissimas species dignitatum* is this in Ausonius *Proff. V. 29.*

*Vagus per omnes dignitatum formulas,
Meritusque plura quam gerens.*

I don't look upon this conjecture as upon a certain emendation. 'Tis as good perhaps as any of those above mention'd.

C. 9.

Alexander having said that the name of Antoninus had been polluted by his predecessor Heliogabalus, the Senate answer him: *Hæc te imperante non timemus: Viciisti vitia, viciisti crimina, viciisti dedecora. Antonini nomen ornavisti: certi sumus, bene præsumimus, nos te & a pueritia probavimus, & nunc probamus.*

Antonini nomen ornavisti. How so? Could he adorn a name that he never went by? Shall we explain it thus?

Nº. XXII. VOL. II.

P p

By

By your excellent qualities you have in effect already adorned the name that we desire you to accept. At the same time that you take it you adorn it. This exposition does not satisfy me. Shall we read *ornabis*, or *ornaveris*? Or, *Alexandri nomen ornavisti*? You have shewn yourself worthy of the name you bear, which is Alexander: we doubt not of your supporting the name of Antoninus with the same dignity.

C. 51.

Si quis de via in alicujus possessionem deflexisset, pro qualitate loci, aut fustibus subiciebatur in conspectu ejus, aut virgis, aut condemnationi: aut si hæc omnia transiret dignitas hominis, aut gravissimis contumeliis, quum diceret, Visne hoc in agro tuo fieri quod alteri facis?

Strike out *aut*. 'tis omitted in Edit. Lugd. 1661.

C. 64.

Lampridius after having given an account of the death of Alexander, says; *Hactenus imperium P. R. eum principem habuit qui diutius imperaret, post eum certatim irruentibus, & aliis semestribus, aliis annuis, plerisque per biennium, ad summum per triennium imperantibus, usque ad eos principes qui latius imperium tetenderunt, Aurelianum dico & deinceps.*

Casaubon reads *post eum certatim multis irruentibus*. Perhaps a smaller alteration will do — *certatim irruentibus, aliis semestribus, &c.* leaving out *&c.* But the great difficulty lies in the beginning of the sentence. Casaubon seems to understand Lampridius to have said, that all the Emperors before Alexander reigned longer than he, or, that all the Emperors down to Alexander, inclusively, reigned for some length of time, and not for a year, or less, as some of those after Alexander did; for thus Casaubon remarks upon the passage: *Etiamne Galba, Otho, Vitellius & Macrini? ut taceam Titum & Nervam.*

I can scarce believe our Author could be so strangely ignorant of Roman History, as to talk at this rate.

There

There may be some fault in the text. Perhaps, *Hactenus imperium P. R. dignum principem habuit qui diutius imperaret, post eum &c.* that is: *Hactenus imperium P. R. habuit Alexandrum, principem dignum qui diutius imperaret.* Hitherto, thus long (for thirteen years, as he had told us) the Roman Empire enjoy'd this Prince worthy of a longer reign.

Ibid.

— *Aurelium dico, & deinceps. de quibus, si vita supeditaverit, ea quæ comperta fuerint publicavimus. Reprehensa sunt in Alexandro hæc: quod Syrus esse volebat, quod aurum amabat, quod suspiciosissimus erat, quod vestigalia multa inveniebat, quod se Magnum Alexandrum videri volebat, quod nimis severus in milites erat, quod curas privatas agebat: quæ omnia in Repub. instituerat. Scio sane plerosque hunc a senatu Cæsarem appellatum esse sed a militibus, qui verum prorsus ignorant: dicere præterea non hunc fuisse consobrinum Heliogabali.*

publicavimus is a fault of the press, for *publicabimus. quæ omnia in Repub. instituerat* has no connection with what goes before: 'tis a rope of sand. I believe these words are out of place, and should be inserted above, thus — *quod vestigalia multa inveniebat, quæ omnia in Repub. instituerat. Braccariorum, &c. vestigal pulcherrimum instituit*, says our Author, c. 24, of this Emperor. Salmasius has observed that there are many transpositions in these writers. Vol. 2. p. 44. What follows is nonsense. In Edit. Lugd. 1661. 'tis *scio sane plerosque negare hunc &c.* for *non hunc* perhaps *hunc non*.

C. 65.

Notum est illud pietati tuæ, meliorem esse Remp. & propetutio-rem, in qua princeps malus est, ea in qua sunt amici principis mali: siquidem unus malus potest a plurimis bonis corrigi; multi autem mali non possunt ab uno, quamvis bono, ulla ratione superari. Et id quidem ab Homulo ipsi Trajano dictum est, quum ille diceret Domitianum pessimum fuisse, amicos autem bonos habuisse, atque adeo illum maxis

odio fuisse qui Remp. peioris vitæ hominibus commendaverat, quia melius est unum malum pati quam multos.

Salmasius: Quis ille qui magis odio fuit quam Domitianus? quique rempublicam peioris vitæ hominibus commendavit? Deinde quid hoc est, rempublicam peioris vitæ hominibus commendare? an Latinum satis, peioris vitæ homines, pro malis aut malæ vitæ hominibus? non satis puto.

— Vetus & optimus liber habuit: atque adeo illum magis odio fuisse quæ rempublicam temporis fuitæ, illa quia melius est unum malum pati quam multos. — Imperator aliquis quærendus qui ante Trajanum fuerit, de quo hunc sermonem habuerat Homullus ad Trajanum. memoriam autem vitæ Cæsarum pervolutanti non temere alius occurrat in quem Homulli dictum convenire queat quam Claudius, quem principem certum est pessimis hominibus, libertis suis, & pessimis feminis uxoribus suis mancipatum, tyrannorum crudelissimorum more in republica administranda se gessisse. nihil igitur certius quam hæc de Claudio intelligenda, ejus & hic nomen certissima conjectura restituendum. Sed & totum hunc locum sic legendum ex vestigiis antiquæ scripturæ censemus: & id quidem ab Homullo ipsi Trajano dictum est, quum ille diceret Domitianum pessimum fuisse, amicos autem bonos habuisse, atque ideo CLAUDIUM magis odio fuisse in republica temporis sui, quam ille, quia melius est unum malum pati quam multos. Alius meliora & certiora proferat de hoc loco, & virum putabo.

It is very well observed by this excellent commentator, that the name of some Emperor is wanting. He has pitch'd upon *Claudius*, who indeed answers the character here given. But he should not have been so very positive of the certainty of his emendation, because there is another Emperor, who will stand here as well as *Claudius*, and perhaps better, namely, *Galba*.

• 1. *Galba*. all things considered, seems to have been superior to *Claudius*, and therefore more proper to be quoted upon this occasion. See what Tacitus says of him Hist. I. 49. *major privato visus, dum privatus fuit,*

Εἰς omnium consensu capax imperii, nisi imperasset. See also Xiphiline Ed. H. Steph. p. 195.

2. Galba was as faulty as Claudius in suffering himself to be ruled and impos'd upon by rascals. Suetonius. c. 15. *Nil non per comites atque libertos pretio addici, aut donari gratia passus est, vexillaria, immunitates, pœnas innocentium, impunitates noxiorum.* Tacitus Hist. 1. *Amicorum libertorumque — si mali forent, usque ad culpam ignarus, c. 6. Invalidum senem T. Vinus & Cornelius Laco, alter deterrimus mortalium, alter ignavissimus, odio flagitiorum onerabant, contemptu inertiae destruebant.* See also Suetonius. c. 14. Xiphiline p. 199. οἱ δὲ ἐξελύθεον αὐτῷ πᾶς πολλὰ ἐπλημέλυν, ὥς τ' εἰς ἐκείνον αὐτὰ ἀναφέρεσθαι. Τοῖς μὲν γὰρ ἰδιώταις ἀπὸ χρημίδων ἀδικεῖν. Τοῖς δὲ δὴ τὰς ἡγεμονίας ἐχουσιν ἀνάγκη περνοῦν, ὅπως μὴδ' ἄλλῃ κακουργῇ. Οὐδὲ γὰρ διαφέρει πτοῖς κακῶς πάσχουσιν, ὅφ' ὅτε αὖ κακῶνται. ὥς τ' εἰ καὶ ἔξω τῷ τι δεινὸν ποιῇν ὁ Γάλβας ἦν, ἀλλ' ὅτι ἐκείνοις ἀδικεῖν ἐπέτρεπεν, ἢ ὅτι ἡγνοίει τὰ γινόμενα, ἢ καλῶς ἤκουε.

3. Galba was generally hated upon this account, as it is natural to suppose. Suetonius c. 16. *Per hæc prope universis ordinibus offensus* — He was more hated, I believe, than Claudius. We might then read here: *atque ideo GALBAM magis odio fuisse*, &c. Whether this be preferable or no to Salmasius's conjecture, I leave to the reader's judgment, and own myself indebted to him for this remark; for he put me upon thinking of it, and led the way.

JULII CAPITOLINI MAXIMINI DUO,

C. 4.

Bibisse autem illum (Maximinum) sæpe in die vini capitolinam amphoram constat: comedisse & XL libras carnis: ut autem Cordus dicit, etiam LX. He drunk often in a day seven Gallons and a pint of wine, and eat 40, some say,

say, 60 pounds of flesh. But that we may not think him a better trencher-man than he was, it must be observ'd, that the *Libra* is not quite eleven ounces of our Troy weight. Strange things are related here of his stature, strength, &c.

I may certainly take leave to criticise upon myself, and observe that I am wrong in saying *SOME* say 60 pounds, when I know of no one besides Cordus who says so. To what purpose this? It is to prevent a Gentleman from making this remark, who blam'd me for saying *SOME* in Vol. I. p. 19. instead of *ONE*, namely, Rigaltius.

GORDIANUS TERTIUS.

C. 24.

Neque enim priusquam ferre potuit datas eunuchis suffragantibus militum præposituras.

Nonsense. Edit. Lugd. 1661. *quisquam*. So again a few lines lower *ducebat*, a false print for *decebat*.

MAXIMUS & BALBINUS.

Epistolam subdidi, quæ scripta est a cos. sui temporis DE Pupieno & Balbino, in qua lætatur redditam ab his latrones improbos esse Rempub. Pupieno & Balbino AUGUSTUS Claudius Julianus. Quum, &c.

The word *de* may be omitted, for this letter was written to Pupienus and Balbinus. It may also be admitted. What follows is unintelligible, but in Edit. Lugd. 1661. it is thus: *ab his post latrones*. Instead of *Augustus*, which is in both Edit. it should be *Augustis*. I take *Augustus* to be a fault of the press.

TREBELLII POLLIONIS VALERIANUS.

C. 2.

Valerian being chosen Censor says, *Veniam ejus honoris peto, cui vita impar est, (impar est) confidentia, cui tempora sic repugnant ut censuram hominum natura non quærat.*

I think it should be *ferat*. He gives two reasons why he would decline the office of Censor, that he thought himself not fit for it, and that the corruption of the times was such, that men would not bear a Censor who did his duty.

GALLIENI DUO.

C. 5.

Et hæc omnia Gallieni contemptu fiebant. Neque enim quicquam est ad audaciam malis, ad spem bonorum bonis promptius, quam quum vel malus timetur, vel dissolutus contemnitur Imperator.

This is obscure. the meaning perhaps is this: when a prince is wicked, and is fear'd, or when he is lazy and dissolute, and is despised, then is the time that bad men grow bold, and think they may do mischief with impunity, and good and brave men entertain hopes of making themselves considerable. So in the reign of Gallienus, who had all the bad qualities above mentioned, there were insurrections all over the Roman Empire, every one almost, who commanded any forces, set up for an Emperor, and the very thieves in Sicily assembled together to plunder the country. One might read *ad spem* honorum — but *bonorum* may do.

C. 11.

Quum (Gallienus) manus sponforum teneret, — ita dixisse fertur;

Ite, ait, o pueri, pariter &c.

Nothing can be more impertinent than this *ait*, and I wonder the commentators let it pass. Perhaps;

Ite, agite, o pueri, —

C. 17.

Ubi de Valeriano patre comperit quod captus esset, id quod philosophorum optimus de filio amisso dixisse fertur, sciebam me genuisse mortalem, dixit ille, sciebam patrem meum esse mortalem.

Gallienus was wicked enough to make a jest of his father's misfortune, but, as he was very ingenious, I can hardly

hardly persuade myself he could make such a silly speech as this. His father is taken prisoner, and he says very gravely, I knew my father was mortal. That is nothing to the purpose. Had he said: I knew my father was not invincible, it had been to the point. Had he said what is here recorded, upon hearing of his father's death, it had been right, setting aside the impiety of it.

C. 18.

Nos ad Salonium revertamur.

Of whom he had given no account yet. Perhaps *devertamur*.

TRIGINTA TYRANNI.

Cap. 12.

Balista persuading Macrianus to take the Empire, says: *Arripe locum meritis tuis debitum. me præfesto quamdiu voles, uteris. tu cum rep. tantum bene agas, ut te Romanus orbis factum principem gaudeat.*

To which Macrianus replies: *Fateor, Balista, imperium prudenti non frustra est. Volo enim reip. subvenire: sed non hoc in me ætatis est. Senex sum, ad exemplum equitare non possum. &c.*

I don't understand these words. Perhaps it should be; *imperium prudentis non frustrare est*, i. e. *prudentis est non frustrare imperium*, which I would thus explain, *non est prudentis imperatorium munus suscipere si eo obundo impar sit*. I have no examples to justify the phrase, and must own further, that the position of the words is very irregular. But on the other hand, let it be considered how much the Latin language was corrupted at this time.

C. 22.

Et hoc familiare est populo Ægyptiorum, ut vel furiosi ac dementes de levibus quibusque ad summæ Reip. pericula perducantur.

Perhaps *velut*. I know what may be said for *vel*: nor do I condemn it.

DIVUS

DIVUS CLAUDIUS.

C. 6.

Dicat nunc qui nos adulationis accusat, Claudium minus esse amabilem.

Trebellius Pollio represents Claudius as the most illustrious Emperor that Rome could ever boast of: For which he was accused of flattery, as if he had said it for the sake of Constantius, who was of the family of Claudius. What a pretty word is *amabilis* for this hero? Whoever will take the pains to read what goes before, and what follows this sentence, will agree with me, that it should be *admirabilem*.

He calls his life *stupenda* & *mirabilis* ch. 2.

C. 8.

Habuerunt præterea duo millia navium, duplicem scilicet numerum quam illum quo tota pariter Græcia omnisque Thessalia, urbes etiam Asiæ quondam expugnare conata est.

Salmasius and Gruter reject the word *etiam*. They have the authority of the Pal. MS. where it is not to be found. *urbes* seems not to be a word grand enough for Trebellius, who deals much in the sublime or bombast, which you please to call it, in this life of Claudius. I should therefore like — *res Asiæ quondam expugnare conata est*. Virgil. *Æn.* II. 1.

*Postquam res Asiæ Priamique evertere gentem
Inmeritam visum superis.*

If *res expugnare* were not a just expression, yet in such a writer as this it is what one might expect. But the phrase is not amiss.

Ausonius alluding to this place in Virgil, has a much harsher expression, *Technop.*

Res Asiæ quantas leto dedit immeritas fraus!

FLAVII VOPISCI
AURELIANUS.

C. 20.

The epithet *sanctus* was wonderfully in fashion at this time. Aurelian here calls the senate, *Patres sancti*. So c. 40. *Senatus sanctioris gravitas*. c. 41. *Sancti P. C.* The Roman Army was called *exercitus sanctissimus* Vopiscus Tacito. c. 7. 8. Aurelian calls the Romans *sanctissimi Quirites*. Vopiscus Firmo. c. 5. So afterwards Rutilius I. 158.

Si colui sanctos consulique patres.

See Vol. I. p. 161, 2. of these Observ.

C. 21.

Vopiscus having mention'd some cruelties of Aurelian says; *timeri cæpit princeps optimus, non amari, quum alii dicerent, perodiendum talem principem, non optandum; alii bonum quidem medicum, sed mala ratione curantem.*

Salmasius conjectures *perodiendum*. He saw the absurdity of the common reading. How came he not to see that *non optandum* does not follow so well after *perodiendum*? Some said, that such a prince was detestable, not desirable. they would rather have said, *talem principem non modo non optandum, sed perodiendum, that such a prince was not only not desirable, but detestable*. I will not lay any great stress upon this objection; I have one stronger than this: *perodiendum* is an expression too violent. They did not look upon Aurelian as upon an execrable detestable prince. He was a great man, and had saved the Roman Empire; and they knew it. I presume therefore that they said of him, *perferendum talem principem, non optandum*. Because of his great qualities he was *perferendus*, because of his bad ones he was *non optandus*. *Se bonos imperatores voto expetere, qualescumque tolerare*, says Marcellus Epirius in Tacitus Hist. IV. 8. Vopiscus gives this just character of Aurelian c. 37. *Hic finis Aureliano fuit principi necessario magis quam bono*. He thought as those did, who call'd him, *principem*

cipem perferendum non optandum. I take this conjecture to be more than probable. c. 44. *Aurelianum multi neque inter bonos, neque inter malos principes ponunt, idcirco quod ei clementia, imperatorum dos prima, defuerit.*

C. 50.

Vebementissime delectatus est Pbagone, qui usque eo multum comedit ut uno die ante mensam ejus aprum integrum, centum panes, vervecem & porcellum comederet: biberet autem infundibulo apposito plus orca.

I know not how much the *Orca* contain'd. Lipsius could not tell, who *Epist. Cent. III. Misc. 51.* having transcrib'd this story, adds: *de Orca, scio vas vinarium fuisse, & amphora sane majus, sed quantum, mihi latet.* The *amphora* contain'd seven gallons and a pint. If the *orca* held more than the *amphora*, as it is very probable it did, we may suppose this man drunk ten gallons, and perhaps we may not allow him drink enough.

TACITUS.

C. 5.

Tacitus excusing himself from accepting the empire, upon account of his age, the Senate reply, *Tu jube milites pugnent.* There wants a stop, I think, after *jube.* *Tu jube: milites pugnent.*

C. 10.

Patrimonium suum publicavit quod habuit in redditibus H—S. bis millies octingenties.

Millies H—S in Arbuthnot's tables are set at 807,291 *l.* 13 *s.* 4 *d.* The yearly revenue of Tacitus's estate was then more than 2,260,415 *l.*

PROBUS.

C. 3.

Adolescens Probus corporis moribus tam clarus est factus, ut Valeriani judicio tribunatum prope imberbis acciperet.

Salmasius proposes *probis moribus*, which he confirms by observing that it is several times said in this life of Probus that he was *Probus vere probus, Probus adolescens nominis sui, &c.* If *corporis* were left out, *moribus*

would stand very well without any adjective join'd to it. *Ego in te*, says Valerian to Probus, *non expecto ætatem, quum — moribus polleas*. Perhaps something is wanting, which may be thus supplied, *corporis vi, et viribus, moribusque*. For Probus was very strong and active, and fought often. This was suggested to me by the Author of the notes on Oppian. The Reader may please himself, and make his choice out of these conjectures.

C. 15.

Subacta est omnis qua tenditur late Germania.

I read: *quam tenditur late, quanta quanta est*,

Virgil *Æn.* IV. 193.

Nunc biemem inter se luku, quam longa, fovere.

See Servius there.

C. 19.

Immissi struthiones mille, mille cervi, mille apri, mille damæ, &c. Immissi deinde populares, rapuit quisque quod voluit.

I don't believe that. The truth of the case I think was this: *rapuit quisque quod valuit*.

SATURNINUS.

C. 8.

Vopiscus has inserted here a letter of Adrian to Servianus, concerning the Egyptians, in which that Emperor is very severe upon them, and gives them an abominable character. Having observ'd that Alexandria was inhabited by Jews, Samaritans, Christians, and Heathens, he adds that they were all indeed very industrious. *Civitas, in qua nemo vivat otiosus. Podagrosi quod agant habent: habent cæci quod faciant: ne cibiragrici quidem apud eos otiosi vivunt. Unus illis Deus est. hunc Christiani, hunc Judæi, hunc omnes venerantur & gentes.*

Vossius on Catullus p. 29. reads: *Nummus illis deus est*. I think he has corrected the place right, as to the sense, but

t not as to the words. Perhaps it should be: *Unus
s deus est. hunc Christiani, hunc Judæi, hunc omnes
verantur, ARGENTUM.* That is: As many religious
as there are at Alexandria, yet in truth they all
worship one god, *Mammon*. In Vossius's correction
ius illis deus est is lost, which is an expression too
good to throw away: and the close of the sentence re-
mains very awkward. Whoever would judge of this
must read over the notes of Casaubon, Salmasius,
and Vossius. I may add that *argentum* in Latin, and
ῥύμιον in Greek, is a name for money in general.

Ibid.

Illic tibi allaffontes versicolores transmissi, (tres missi,)
as Adrian to Servianus. Salmasius proposes *allaffon-*
is, id est, *versicolores*. But is there not room to su-
spect that *versicolores* is a gloss? It is probable that Ser-
vanus did not want to be taught what *καλὸν ἀλλάσσειν*
meant.

CARUS.

C. 2.

*nit (Viguit) igitur usque ad Tarquinii Superbi tempora
tra Respublica, sed passa tempestatem de moribus regis,
et sine gravi exitio semper ulta est.*

read, *semet*, as in Edit. 1661.

C. 8.

*rum quum avidus gloriæ, præfesto suo maxime jurgante,
et ipse et filii ejus quærebat exitium, cupiens im-
rare, longius progressus esset, ut alii dicunt morbo; ut
ares, fulmine interemptus est.*

There is one plain fault in the word *jurgante*, which per-
haps is a fault of the press, but it is in both the Editions
which I have. It should be *urgente*. There is another
fault, a less obvious one, in the expression *cupiens im-
rare*. Carus was Emperor already, and therefore it
is not a desire of reigning that made him go on fur-
ther, but a desire of extending his dominions. Some
word seems to be wanting, but what it is is very un-
certain.

certain. We might read, *latius cupiens imperare*. or *longius cupiens imperare*; and then *longius* might be dropt, because the same word comes presently afterwards, but the repetition of *longius* is unelegant. Something is wanting, but I cannot say positively how the place should be supplied.

Ibid.

His accessit quod cubicularii dolentes principis mortem, incenderunt tentorium.

Why their concern for the death of Carus should make them burn his tent, I don't understand. *Viderint alii.*



[Communicated to me.]

OPPIAN.

HAL. Δ. v. 240.

Κ Ἰχθυαὶ δ' εὐτε θάλη φρερὸς πόσις, ἐκπὸς ἰῦσαι
Πλαῖζονται θαλάμων, ξυνὸν δ' ἔλον αἰέρε
πύτμον.

Καὶ μὲν δὴ φιλότῃ καὶ ἀλλήλων ΕΠΙΓΩΓΗ.
Ὀλλυνταὶ γαλεοὶ π κύνες, καὶ φῶλα κελαινῶν
Κεντροφόρον. —

*Turdi vero quando mortuus fuerit custos maritus, extra
procedentes*

*Errant ibalamos, communemque oppetunt cum viro mortem.
Et quidem sane amore, & mutuo auxilio
Pereunt galeique canes, & secula nigrorum
Centrophororum.*

I think ἐπαγωγή *singly* never signifies *auxilium*. Thucydides and others use ἐπαγωγή *ξυμμαχίας* for the *act* of introducing succours, and for the *invasion* of an enemy. Besides, it is not a poetical word. The Author writ

— φιλότῃ καὶ ἀλλήλων ΕΠΑΡΩΓΗ.

Homer

Homer often uses ἀρήγω, ἀρώγεις, ἀρωγή, ἐπὶ Τρώεσσι ἀρήξαι. Apollonius I. 302.

Τλήθι φέρειν, θάρσσει δὲ συνημσύνησιν Ἀθίνης,

Ἦδὲ θεοπερπήσιν (ἵπαι μάλα διξία Φοῖβῳ).

Ἐχρη) αὐτὰρ μετεπέετα γ' ἀεισίων ΕΠΑΡΩΓΗ,
All the MSS. but one, are against this emendation,
which is not to be shaken by their authority.

V. 333.

— μάλα πάντες ἀολλέες ἐγγυὶς ἱπυῖα
Κύμα' ἔσ' ἀερώπαιιο ΓΕΛΩΣ ὅθι χέρσον ἀμείβει.

— *admodum omnes densi prone sequuntur,
Fluctus extremi risus ubi terram attingit.*

The word γέλως has been objected to me as a fault in the Author. I take it to be an *elegancy*. Nor is it without example. *Æschylus* Prometh. 88.

Ω διὸς αἰθέρ, καὶ ταχύτεροι πνοαί,
Ποταμῶν πεπυγαί, ποντίων πεκύματα
Ἀνέλεθμον ΓΕΛΑΣΜΑ. See the Scholiast.

Leonidæ Epigr. III. 22.

Ὅουδ' ἔμωι ΓΕΛΩΩΣΑ καταγορεῖσσι γαλήνῃ
Κύματα, καὶ μαλακὴν φρεῖκα φέροι Ζέφυρος
Νηοβάτην ὄψεσθε.

Satyrus Anthol. I. 56, 8.

Κεκεροπιδεῖ δ' ἡχεῦσι, γαληναίῃ δὲ θαλάσσοι
ΜΕΙΔΙΑΕΙ.

Lucretius II. 559.

Subdola cum ridet placidi pellacia ponti.

V. 1003.

*Nec poterat quemquam placidi pellacia ponti
Subdola pellicere in fraudem ridentibus undis.*

Eustathius de Ismenia amoribus X. 369. ἦκε τὸ φῶς, καὶ
τὸ γλυκὺ τῆς ἡμέρας ΕΓΕΛΑΣΕ. *Oppian* Hal. A.
Ἄλλ'

Ἄλλ' ὅσον' ἀνθυμέσσαι ἐπὶ χερσίν. ἄαρ. ὦρα.
Πορφύρεον ΓΕΛΑΣΩΣΙΝ.

*Aristoteles Probl. XXIII. Διὰ τὴν κῆμα ἐκ ΕΠΙΓΕΛΛ
ἐν τοῖς βαθέσι πελάγεσιν;*

V. 368.

— εἰ γὰρ τις οἴσsetαι ἔργα δόλοιο,
Οὐκ ἂν ἔτ' ἱμπελάσαι, καὶ εἰ λασιότραχας αὐταῖς
Αἴγας ἄγοι· φεύγουσι δ' ΤΠΟΠΤΗΕΑΝΤΕΣ ὁμαρτή
Καὶ μωρὴν καὶ δειτὰ καὶ αὐτῆς ἑυδία πέτρης.

— *si enim quis intelliget opera fraudulenta,
Non amplius accefferit, etiamsi birsutas ipsas
Capreas adducat: fugiunt autem trepidantes una
Et formam, et cibum, et ipsius aprica petra.*

Pal. 1. ἀποπτύσαντες, whence Turnebus ἀποπτήξαν-
τες; for which he is applauded by Rittershusius. The
sense is good, but I take ἀποπτύσαντες to be more
poetical, as explain'd above. Hesiod.

Οὐ γὰρ τοιγε κλύουσιν, ἀποπτύουσι δὲ τ' ἀερί.
*escam antea summe desiderabilem, &c. detestantur. vid.
Cyneg. I. 255.*

V. 382.

Πτόρβοισιν θαλεροῖσιν ἱπταμένως σχιάσαντι.

The verse will run smoother if we read πτόρβοισι
with MS. Pal. 1. The ν was added by some over-cau-
tious Grammarian.

V. 425.

Τοῖς δὲ πύτ' ἀσπαλιῆες ἐπιπλώουσιν ΕΤΟΙΜΟΙ
Εἰς ἄγρην

*His vero tum piscatores adnavigant prompti
Ad capturam.*

I read ἑτοιμον, that is, ἄγρην εὐάντητον, which is
not only more poetical, but is plainly required by the
context.

— πῖ

——— πὶ δ' ἐπὶ γαστρὶ
 ὄχα μαργαίνοντες ὑποθαδὸν ἄρπαγι ΛΤΣΣΗ,
 ἀλλήλους περθεύσι, καὶ δὲ χεῖρα παπταίνουσιν
 ἰδρὸς ———
 οἷγ' ἀγκίστροισιν ἐπαίσουσιν ΕΤΟΙΜΩΣ·
 ΔΙΩΣ δ' ἀγρευτὸν ἐρύσσαι ἄλλον ἐπ' ἄλλω
 ὑπνὸς ἰάν.

d this emendation is confirm'd by the 1. Pal. MS.

451.

ρην ἐγχελεύων.

metr seems to distinguish between Eccl and Fifth. See
 D. 353.

493.

——— πολλὴν δὲ ποτὶ ῥηγμῖνας ἄγουσιν
 γρην, νόσφι πόνοιο, καὶ ἄγγεα πάντ' ἀφύησιν,
 ἀχέτους ἐπλησαν· ἐπ' ἡϊόσιν δὲ βαθείαις
 μῶνας ἤησαν ἀπειρεσίης χύσιν ἄγρης.

— *copiosam vero ad litora agunt
 ædam, absque labore, et vasa omnia apuis
 que naves complent: ad litora autem profunda
 mulos exstruunt infinitæ profusionem capturæ.*

ie Librarii here have deprived us of an elegant *Ἰμαίς*
 which appears often in Homer,

¶ Δ' ἀχέτους ἐπλησαν. Schol. ἀφύησιν] ἐν... Here
 nothing is lost. Pal. 1. 'EN Δ'. So Hal. E. 85.

ἀπὸ θρεπτήρια Τινων.

569.

δ' ὑπὸ μαρμαρυγῆς πολυχηχέθ. ἢ δ' ὁμαδία
 ζαλέαι θροσκυσι.

*æ vero a splendore sonoro atque tumultu
 gitivæ saliant.*

urnebus' MSS. *παχυρηίος* (perhaps *παχυρηχίος*.) from
 e vestigia of which I guess the true reading is BAPTH-
 N°. XXII. Vol. II. R. r. XEQΣ.

ΧΕΟΣ. Musæus uses βαρυγυδοίοις, and Oppian ἰερὸν δέτοιον.

588.

Ὡδὲ καὶ ἐν ξυλόχοισιν ὀρέξεσθαι ἀγροῦτῆρες
 Εἴλον ἀναλκείην ἔλαφον ἰουαγρείῃ τέχνῃ,
 Μηρίδω φίλαντι ἅπαν δόλος· ἀμφὶ δὲ κύφων
 Ὀρνίθων δῆσαντο θυὰ πτέρεα· ταῖ δ' ὀρέσσεται
 ΗΛΕΜΑΤΑΙ πῶσσυσι κενὸν φόβον.

*Sic etiam in silvis montani venatores
 Capiunt imbecillum cervum felici arte,
 Linea coronantes tatum quercetum: circum autem levium
 Avium ligant veloces pennas. hæc vero videntes
 Incassum trepidant vano metu.*

To prevent the too frequent repetition of αἱ, read Ἠλέματα, which is also more elegant, and has been altered to support the verse. The word indeed is seldom to be met with, and the *Lexica Vet.* give only ἡλέματοι, ἡλεμέτωι, nor does *Stephens* assist us. However since *Nicas* has τὸ ἡλέματον, τὸ μάταιον, we may very well venture to admit ἡλέματα here upon the authority of the 1. Pal. MS. and the Scholiast. And thus *Eustatbius* on Il. γ. p. 288. seems to have found it in his copy. Ὀππιανός, ἔλαφον πῶσσειν ἡλέματον. It is plain he takes it *adverbially*, altering only the termination; but undoubtedly for the worse; since κενὸν φόβον immediately follow. He almost repeats this p. 332. and speaks memoriter. I must not forget to acquaint the reader, that in a great many other places of this Author he had met with an incorrect book, or else his memory fail'd him.

I don't at present remember that any Poet uses the word except *Apollonius Arg.* IV. 1206.

Τῷ καὶ ὅτ' ΗΛΕΜΑΤΩΣ Κόλχι μάδον ἀνπιώντες—

Δὲ τότε δὴ —————

Δίχθαι μελίσσαντο συνήμωναί.

Anthol.

: Anthol. III. 22, 44. we have ἡλσα μεμφομένη, *stulte reprehendimus*.

As to the *formido* here mention'd, it is finely describ'd by *Gratius Cynege*. 75. *Manilius* V. 183. If after all, the roughness of the cadence may be dispensed with, we may join ἡλέματον το φέρον; for the Author frequently uses double epithets, tho' generally together, without the interposition of another word.

598.

———— ἐπ' ἀλλήλοις δὲ ΧΕΟΝΤΑΙ

Δόχμιοι ἀμφιπεσόντες.

———— *supra se invicem vero funduntur*
Obliqui circumlappi.

I find no fault with χέονται which he uses a little lower; but Schottus's MS. gives κέχωνται, which in this construction is more proper. The author follows Homer:

Αἰ μὲν τ' ἀγχιεῖναι ἐπὶ ἀδελφῇσι κεκτνται.

659.

Ῥίζαν δ' ἢν ΚΤΚΛΑΜΙΝΟΝ ἐφήμισαν ἱητῆρες

Radiceque quam cyclaminum appellant medici.

So the MSS. *Onomacritus* 915.

Ὀρμινόν τε καὶ εἰρύσιμον, ΚΤΧΛΑΜΙΣ τε θεοδής.

Theocritus. E. 123.

Ενδῶν τὰν ΚΤΚΛΑΜΙΝΟΝ ὄρουσέ νυν ἐς πόντον Ἀλεῖντα

Nicander Ther. 1025.

καὶ ὅν ΚΤΧΛΑΜΙΝΟΝ ἀγείρας.

But I suspect the places corrupted, and should be glad to meet with ΚΤΚΛΑΜΝΟΝ in a MS. The *Tragic Poets* have taken great liberties in this particular. Thus

πυκνὸς, ἰχθίος, ἰθὺς, ὄπλος, πότμος, δάκναι, τέκμαρ, πῖλιναι, ὑπνῶ, have the first syllable short in *Æschylus*, ἰθνησχην, ὄχλον, ἐδλοῖς in *Euripides*, ἀθλων, in *Pindar*, who has, ἐρεῖμῶν, the second short, ὄκνω, εἰθμα,

λάχνην in *Sophocles*, πυχνοὶ and δάφνης in *Aristophanes*, λύχνον, ὄχλυ, δεσχυμῶν, κύκνον, πυκνοὶ, ῥοδμή, ποτόμην in *Theocritus*, δυσποτμος in *Bion* has the second short. λύχνοιο in *Aratus*. τετμήσθαι *Empedocles*. See *Aristotle* Vol. II. 140. Du Val. ῥαδάμνυς in *Nicander* Aldin. p 57, has the second short. *Oppian* Cyn. H. 508. Οὐδὲ τέχνας ἔκυσιν. There are some other words in *Theocritus* which I think are corrupted, and I doubt not but they will be fully considered by the learned Mr. D'Orville Professor in Amsterdam, who has collated this Author with a great number of Italian MSS. D.



VIRGIL.

Æn. VIII. 633.

— Illam tereti cervice reflexam

Mulcere alternos, & corpora fingere lingua.

I said; Is not *mulcere alternos* too bold an expression, since motion cannot be represented in a picture? I dare not condemn it. Vol. I. p. 13.

On this a Gentleman has observed,

1. That I am here beholden to Servius who says, *Non quod in pictura erat dictū; sed id quod intelligimus factum fuisse.*

2. That *alternus* is used by the Poets for *ambo*, and so I may, if I please, take *mulcere alternos* for *mulcere ambo*.

3. That 'tis an idle question; for in strictness how could they be represented as playing v. 632. or moving, as Servius interprets it; as both playing and sucking? cod. Answ.

1. How far I am beholden to Servius the Reader must judge.

2. If I loved cavilling, I might say that *alternus* is never used for *ambo*, but *alterni*. It is sufficient to say that *mulcere alternos*, &c. means, *to fondle and lick them by turns*, that the nature of the thing requires this interpretation, and that if some writers use *alterni* for *ambo*, it signifies nothing in the case before us.

3. In a picture things can be represented in an act of motion, birds flying, water flowing, children playing, &c. but a change of motion, I imagine, cannot be described, as, for instance, a wolf fondling and licking two children by turns. However I did not condemn it, because Poets have given themselves the liberty of going beyond the truth in such representations, and describe pictures, where a change of motion is said to be express'd. But commonly that change of motion is but small, as the trembling of trees when the wind shakes them, &c. I believe if a Poet giving an account of a picture was to insert, *There you might see a man running first to one place and then to another*, he would not be much admired for saying so.

FROM VIRGIL let us pass to CICERO *De Offic.* III. 15. *Q. quidem Scævola, P. F. cum postulasset, ut sibi fundus, cujus emptor erat, semel indicaretur, idque venditor ita fecisset: dixit, se pluris æstimare: addidit centum millia. nemo est, qui hoc boni viri fuisse neget; sapientis, negant: ut si minoris, quam potuisset, vendidisset.*

Upon which the Gentleman makes the following remark: *The inimitable Grævius not rightly apprehending this passage, was forced to have recourse to a conjecture, The Author says, there is no one that won't allow this to be the part of an honest and good man: but then they say, it is not of a wise man; as if the seller, forsooth, say they, had sold it for less than he could afford. The words, ut si minoris, quam potuisset, vendidisset, are what those people say upon the occasion, who would readily acknowledge the honesty, but not the prudence of this action of Scævola's; and they say them in order to shew the folly and absurdity of the thing. To act in this manner, say they, is to act upon*

upon supposition, that (i. e. as if) the seller asked less for the farm, and sold it for less than what he could afford it for : which is absurd and ridiculous to suppose, and therefore Scævola acted foolishly. In short, potuisset and vendidisset relate not to Scævola, as thought the learned man above, but to, I don't know who, the seller.

Here is an example to prove what I observed p. 273, concerning the difficulty of explaining or correcting ancient Authors without saying sometimes what others have said before us. Far be it from me to insinuate that the Gentleman owed this exposition to others, and that his own sagacity did not furnish him with it: but it may not be amiss to take notice, that the inimitable Sir Roger L' Estrate in his translation of Tully's Offices hit upon the same exposition, and thus renders it: *there is not any man but will confess that this was the part of a good man, tho' in the opinion perhaps of some people, not of a wise man: as if the other had set it lower than he could afford it.*

Who was the first inventor of this exposition is a point which I leave for the inquiry of the Curious. I shall only observe that the exposition is wrong, and so manifestly wrong that it is not worth while to confute it any other way than by giving the Reader Mr. Cockman's Translation: *There is no one but will grant this was done like an honest, but they will not allow 'twas like a prudent man, any more than if he had sold a thing for less than he might have had for it.*—



VIRGIL.

CIRIS.

I Place the *Ciris* under Virgil's name, because it is published among his works, without undertaking to determine whether it be his or no. It is a very elegant poem, and has many beautiful passages, but in several places it is obscure, and seems not to have had the Author's last hand.

V. 72.

*Ipse pater timidam sæva complexus arena
Conjugium caræ violaverat Amphitrites:
Attamen exegit longo post tempore penas.*

exegit being said of *Amphitrite*, to make the sentence clearer it should perhaps be *Hæc tamen*.

V. 92.

cantus meditantî mittere certos.

mittere and *certos* shew that he compares his songs to darts that hit the mark. Pindar uses this metaphor more than once.

V. 107.

*Unde etiam citharæ voces imitantur acutas:
Sæpe lapis recrepat Cyllenia munera pulsus,
Et veterem Phœbi sonitu testatur honorem.*

I would read: *voces imitatus acutas*
Sæpe lapis recrepat.—

V. 172.

*Sæpe redit patrios ascendere prodita muros:
Aëriasque facit caussam se visere turres.
Sæpe etiam tristis volvens in nocte querelas,
Sedibus ex altis cæli speculatur amorem:
Castraque prospectat crebris lucentia flammis.*

For *prodita* Janus Douza the Father reads *perdita*: which I think is very probable. So v. 428.

Tene ego plus patrio dilexi perdita regno?

Ovid. Epist. VII. 61.

Perdita ne perdam timeo.

In the fourth line Scaliger reads

cæli speculatur ad oram.

I would retain *amorem*, and explain it with Barthius, *Minoem quem amabat*. If any one should say: how could she expect to see him in the dark? it would be but a silly objection. *Qui amant ipsi sibi somnia fingunt*. But what is *sedibus ex altis cæli*? Barthius says that

cælum

cælum is *aër*. so *sedes altæ cæli* is *altæ & aeris sedes*. They who dislike the expression may consider of this conjecture :

Sedibus ex altis secum speculatur amorem.

V. 469.

Et notas secum, heu frustra, respiciat Athenas.

Georg. I. 388.

Et sola in sicca secum spatatur arena.

The word *secum* would be proper and elegant. That it is the true reading I shall not affirm.

V. 190.

Heu tamen infelix (quid enim imprudentia prodest?)

Nise pater:

Perhaps *Tu*. Tho' Scylla did not ruin you designedly, yet you, O Nisus, are not the less unhappy, &c.

V. 212.

Tum suspensa levans digitis vestigia primis

Egreditur: ferroque manus armata bidenti

Evolat: at demptæ subita in formidine vires

Cæruleas sua furta prius testantur ad umbras.

Lege ut demptæ. Id est, simulac illi demptæ vires.

SCALIGER. If it should be *ut demptæ*, it should be *testatur* rather than *testantur* in the next line. But the place wants no alteration, and I can't imagine why Scaliger propos'd *ut*. Barthius, I see, prefers *at*.

V. 237.

The nurse says to Scylla:

Hei mihi, ne furor ille tuos invaserit artus,

Ille Arabis Myrrhæ quondam qui cepit ocellos,

Ut scelere infando, quod nec finit Adrastia,

Lædere utrumque, uno studeas errore parentem.

Scaliger reads *Ludere*, and by *utrumque parentem* understands Scylla's father and her nurse. Barthius thinks *utrumque parentem* means the father and mother of Myrrha. It is more natural to understand *utrumque parentem*

parentem of Scylla's father and mother. It is not said in this poem whether Scylla's mother were dead or living: so we may suppose her living, for any thing that appears to the contrary. But taking it for granted that she was dead, *lædere utrumque parentem* will mean *lædere patrem, & manes matris*.

V. 241.

*Quod si alio quovis animo jactaris amore:
Nam te jactari non est Amathusia nostri
Tam rudis, ut nullo possim cognoscere signo:
Sin concessus amor noto te macerat igne,
Per tibi Diætynnæ presentia numina juro, &c.*

Scaliger for *animo* reads *nimio* or *animum*, for *Amathusia*, *Amathuntia*, for *nostri*, *nostra*, for *concessus*, *confessus*. The learned, I think, are now agreed that *Amathusia* is right.

Quod si alio quovis animo jactaris amore:

What then? nothing. This says Scaliger is ἐκλειψίς Ἀττικῇ. I think he is mistaken. The 241 and the 244th verses mean the same thing, and the sense of the whole is this; *si amore non incesto, sed concesso, legitimo, ureris, nostrum tibi spondeo auxilium*. I would include the 242d and 243d lines in a parenthesis, and read:

Si concessus amor —

I think with Barthius that *concessus* is right. Ovid. Art. Amat. I. 33.

*Nos Venerem tutam, concessaque furta canemus:
Inque meo nullum carmine crimen erit.*

V. 253.

*Dulcia deinde genis rorantibus oscula figens,
Prosequitur miseræ causas exquirere talis.*

Barthius takes *talis* for the genitive case. *miseræ talis*. i. e. *cur sit tam misera*. Perhaps:

Prosequitur miseræ causas exquirere tabis.

Scylla was grown very thin and pale. v. 182.

Tabidulamque videt labi per viscera mortem.

v. 249. *tabescere.* See v. 180. 255.

V. 318.

Quo nunc me infelix, aut quæ me Numina servant?

Perhaps :

Quo nunc me (infelix) ad quæ me Numina servant?

Æn. V. 625.

cui te exitio Fortuna reservat?

IV. 368. — *quæ me ad majora reservo?*

V. 328.

Non ego te incepto, fieri quod non pote, conor

Flectere, Amor: neque sit cum Diis contendere nostrum:

Sed patris incolumi potius te nubere regno,

Atque aliquos tamen esse velis tibi, alumna, penates:

Quod si non alia poteris ratione parentem.

Flectere: sed poteris (quid enim non unica possis?)

Tunc potius tamen ipsa, pio cum jure licebit,

Cum facti causam tempusque doloris habebis:

Tunc potius conata tua, atque incepta referto.

The word *Amor* is thus printed in the Edit. of Masvicius and of Taubman, with a capital letter, and as far as I can guess from Scaliger's note he understood it of the Deity. I would read *amor*, and take it as an appellation of kindness, *carissima*. I think *velim* would be better than *velis*. For *ipsa* I would read *Tunc potius tamen ista*, —

i. e. *ista tentabis, aggredieris, scil. patrem crine purpureo spoliare.* Or you may join *ista* with *conata*.

378.

Verum ubi nulla movet stabilem fallacia Nisum,

Nec possunt homines, nec possunt flectere Divi:

(Tanta est in parvo fiducia crine cavendi:)

Rursus ad inceptum sociam se adjungit alumna.

cavendi,

cavendi a falsis persuasionibus. BARTHIUS. I don't see how it can be better explained: but the expression is very odd. I may propose some conjectures and leave them to be examin'd.

— nec possunt flebere Divi

(Tanta est in parvo fiducia crine) parentem,

i. e. Nisum. Or:

(Tanta est in parvo fiducia crine) paventi

Rursus, &c.

paventi alumnæ. She might fear lest her father should discover all the arts she had used, which are mentioned before. And lower 385.

Ergo metu capiti Scylla est inimica paterno.

where metu, if it be the true reading, seems to mean a fear that her tricks should be found out. Or:

(Tanta est in parvo fiducia crine) calenti

Rursus, &c.

calenti alumnæ. incensæ, as v. 436.

V. 431.

Non equidem ex isto speravi corpore posse

Tale malum nasci: forma vel fidere fallor.

Vel specie & pulchritudine tua decipior: vel fato, cujus vis occulta in cælo & stellis latet, mentem mihi corruptit.

Ovidius:

Quæ mihi cælestes injuria fecit iniquos?

Quodque mihi miseræ fidus obesse querar?

This remark is Taubman's, which, by the way, is not Latin. The place would be alter'd for the better, if we might take leave to read:

Non equidem ex isto speravi corpore posse

Tale malum nasci, formæ vel fidere falli.

formæ fidus for forma fiderea. Val. Flaccus. V. 466.

nebulamque erumpit læson,

Sideris ora ferens.

Heinsius there would read fiderea.

V. 448.

*Jam fessæ tandem fugiunt de corpore vires,
Et caput inflexa lentum cervice recumbit.*
Marmorea adductis labascunt brachia nodis.
Scaliger reads, from old editions,

recumbit

Marmorea, adductisque labascunt brachia nodis.

But every Poet will see that *marmorea* should be join'd with *brachia*, not with *cervice*.

Barthius reads :

Marmorea adductis labescunt brachia nodis.

I don't know where *labesco* is to be found. I take the true reading to be :

Marmorea adductis livefcunt brachia nodis.

both *marmorea*, and *adductis* favour the conjecture, as does the posture that Scylla was in: she was tied by her arms to the ship, and dragged through the sea.

V. 478.

*Fertur, & incertis jactatur ad omnia ventis.
Cymba velut, magnas sequitur cum parvula classis,
Afer & hiberno bacchatur in æquore turbo.*

Statius seems to have imitated this, *Silv. I. IV. 120.*

Immensæ veluti connexa carinæ

*Cymba minor, cum sævit biems, pro parte furentes
Parva receptat aquas, & eodem volvitur austra.*

V. 517.

Infelix virgo nequidquam morte recepta.

Taubman did not know what to make of *morte recepta*. It seems to mean *a morte servata*; and perhaps it should be, *a morte recepta*.

Having mention'd Barthius sometimes above, I must add that I never saw what he wrote upon this Poem, any further than as he is quoted by Taubman.

Com.

[Communicated to me.]

CICERO DE LEGIBUS.

II. 5.



*N*AM neque medicorum præcepta dici verè possent, si quæ in se ipsi imperiti pro salutaribus mortifera conscripserint; neque in populo lex, cuiusmodi fuerit illa, ETIAM si perniciosum aliquid populus acceperit. The sense of the latter part of this passage seems to require that we should leave out *etiam*. The Reader (I think) needs only to compare it with the former part, to be convinced of this,

C. 6.

At Theophrastus auctor haud deterior, meâ quidem sententiâ; MELIOREM MULTI NOMINANT: commemorant verò ipsius cives, nostri clientes, Locri. All the Critics observe that in this reading the sense is imperfect, and some verb is wanting. To remedy this, Lipsius in his Var. Lect. lib. 2. c. 11. corrects the passage thus, *meâ quidem sententiâ MELIOR, CUM MULTIS NOMINAT: commemorant verò, &c.* Dr. Davies would have us read, *meâ quidem sententiâ MELIOR, EUM & multi nominant: commemorant verò, &c.* and Scheffer proposes this sorry emendation, *meâ quidem sententiâ MELIORE CUM VULTU nominat, &c.* Instead of these I offer to the Reader the following reading, as what seems to be the truer one, *At Theophrastus auctor haud deterior, meâ quidem sententiâ MELIOR MULTO, NOMINAT: commemorant verò, &c.*

C. 8.

Itaque, ut ITA cadant (sc. Feriæ) in annuis amfratibus, descriptum esto. We should read (I think) *itâque ut cadant, &c.* The sense seems to require it.

Ibid.

Divisque ALIIS ALII sacerdotes, omnibus Pontifices, singulis Flamines sunt. Dr. Davies very justly throws out *alii*

on

on the authority of eleven MSS. But still the passage is faulty, for *aliis* implies that *all* the gods were not to have their *Sacerdotes* appointed in this Ciceronian model of laws. We should undoubtedly read *Divisque OLLIS sacerdotes*, &c. as Turnebus hinted long ago, tho' no editor has taken notice of it. *Ollis* is well known to be the old Roman word for *illis* : it is so us'd more than once in this and the next chapter. And *Sacerdotes* is here a general word, including both *Pontifices* and *Flamines*. This appears from c. 12. where this law is farther explain'd thus, *Plures autem Deorum omnium, singuli singulorum sacerdotes, & respondendi juris & conservandarum religionum facultatem afferunt.*

C. 12.

Quod sequitur verò, non solum ad religionem pertinet, sed etiam ad civitatis statum, ut sine iis, qui sacris publicè præsumt, religioni privatae satisfacere non possint: CONTINET enim, reipublicæ consilio & auctoritate optimatum semper populum indigere. Dr. Davies pronounces this passage corrupt, because in the present reading the word *Reipublicæ* is manifestly superfluous, and if we read with some MSS. *Rempublicam*, then *populum* will be as superfluous : this latter way the Dr. prefers, and throws out *populum*, tho' he has no warrant of MSS. for so doing. I think that the passage is to be restor'd thus, *CONVENIT enim Reipublicæ, consilio & auctoritate optimatum semper populum indigere.* It is right in a Commonwealth, that the people should always stand in need of the advice and authority of the Nobles.

C. 13.

Alteri DISCIPLINA VESTRA quasi divinare videatur prorsus posse. Surely this cannot be right, for Cicero would not say that the art of Augury *divines* ; it is better sense, at least more natural to say that men *divine* by the art of Augury. Dr. Davies finding that three MSS. have *divinatio*, and that one has *prorsus ESSE posse*, bids us read *quasi DIVINATIO videatur ESSE.* But as all
the

the MSS. almost have *divinari*, or *divinare* the vulgar reading, we may mend the passage without any other alteration than the following one, *alteri disciplinâ vestrâ quasi divinare videatur prorsus posse*; the word *augures* or *homines* being to be supplied in the sentence. Note here, that *prorsus* is to be join'd in the construction to *videatur*, and not to *posse*.

C. 15.

Jam ludi publici quoniam sunt caveâ circoque divisi, sint corporum CERTATIONES, cursu, & pugilatione, luctatione, curriculisque equorum usque ad certam victoriam circo constitutis: CAVEA, cantu, VOCE, ac fidibus, & tibiis, dummodo ea moderata sint, ut lege præscribitur. This passage is evidently corrupt: there is neither sense nor grammar in it: and the conjectures of the Critics seem to have been hitherto wide of the mark. Turnebus and Lambin read *constitutæ*, that it may agree with *certationes*, and Dr. Davies reads *ad certam victoriam IN circo: CONSTITUTI SINT CAVEÆ CANTUS voce, ac fidibus, & tibiis, &c.* But it is easy to see that both these conjectures are wrong. The passage should be read thus, I think, *Jam ludi publici, quoniam sunt caveâ circoque divisi, sint corporum CERTATIONE (cursu & pugilatione ET luctatione) curriculisque equorum usque ad certam victoriam circo constitutis: CAVEÆ cantu ac fidibus & tibiis, dummodo ea moderata sint, ut lege præscribitur.* That this is the true reading of the first part of the passage, I gather from ch. 9. where this law is thus express'd, *Ludis publicis, quod sine curriculo & sine certatione (or rather SIVE curriculo, SIVE certatione, &c. as Manutius printed it) corporum fiat, popularem lætitiâ in cantu & fidibus, & tibiis moderanto.* Here the two general kinds of exercises proper to the Circus are named together, and *certatio corporum*, including *cursum, pugilationem & luctationem*, I have put those three words into a Parenthesis. In my reading *circo* is of the dative case, and *certatione corporum curriculisque equorum constitutis circo* signifies, *they being appointed for the Circus*; then *caveæ* will

will answer to *circo*, and the sense of the latter part of the sentence will be this, *Singing, with instrumental, and wind-music being appointed for the Cavea or Stage, &c.* Note, that I throw away *voce* for the reasons given by Manutius; he says, that it is absent in one of his old copies, that it is a manifest gloss upon *cantu* the preceding word, and is not mention'd in ch. 9. in the passage above cited.

C. 19.

Quid enim ad Pontificem de jure parietum, aut aquarum, aut ullo omnino? ERGO quod cum religione conjunctum est. This reading makes downright nonsense; therefore Turnebus and Lambin read *aut luminum?* and Dr. Davies *aut ullo omnino SIMILI?* But in both ways, the following words, *Ergo quod cum religione, &c.* come in very awkwardly. The true reading seems to be this, *aut ullo omnino, NISI quod cum religione conjunctum est?* This reading is a little favour'd by five MSS. and several old editions, which have *si ergo*; from whence Dr. Davies form'd his word *simili*.

C. 22.

Jam tanta religio est sepulcrorum, ut EXTRA sacra ET gentem inferri fas neget esse. Cicero had said before in his body of Laws deliver'd in ch. 9. *Sacra privata, perpetua manento*: from whence I gather that he wrote here, *ut EXTERA sacra IN gentem inferri, &c. i. e.* it was unlawful to introduce into one *gens* or family the funeral rites which belonged to another family. Every family had its peculiar religious ceremonies at funerals, and therefore those *sacra* which belong'd to the *gens Valeria* (for instance) were *extera sacra* to the *gens Popilia*. And this emendation seems confirm'd, at least illustrated, by the following passage in our Author's book *De Officiis*, I. 17. *Sanguinis conjunctio benivolentia vincit homines & caritate: magnum est enim eadem habere monumenta majorum, IISDEM UTI SACRIS, sepulcra habere communia*: for if all who were allied by blood, i. e. were of the same *gens*, had the same *sacra*, then a
Law,

law, forbidding to introduce the funeral rites of one family into another family, was agreeable to the ordinary practice and custom of the Romans of Cicero's days.

III. 8.

Quæro quid reapse sit turpius, quàm sine procuratione SENATOR, LEGATUS sine mandatis, sine ullo reipublicæ munere? Most certainly there was nothing infamous in a Senator's not having any charge: among so many as they were, most of them must necessarily have had no employment. What Cicero blames and tried in his Consulship to rectify, was, that any Senator should have a publick Commission, when he went abroad only upon his own private affairs. We must alter the point therefore, and read, *quàm sine procuratione SENATOR LEGATUS, sine mandatis, &c.* A.



VIRGIL.

Æn. VIII. 131.

Æneas says to Evander:

*Sed mea me virtus, & sancta oracula Divom,
Cognatique patres, tua terris didita fama,
Conjungere tibi, & fatis egere volentem.*

I said Vol. I. p. 13. If I had the authority of any books, I should chuse to transpose two half lines, and correct the place thus:

*Sed tua me virtus, tua terris didita fama,
Cognatique patres, & sancta oracula Divom
Conjungere tibi, & fatis egere volentem.*

They who disapprove of the conjecture must acknowledge, that it is proposed with diffidence enough, and not obtruded upon Virgil or the Readers.

I. The words *fatis egere* have a more particular reference to the words *sancta oracula Divom*, than to the rest of what precedes,

(*Auguriis agimur divum.* III. 5.

*Sed nos fata deum vestras exquirere terras
Imperiis egere suis.* VII. 240.)

and therefore it seems more proper that *sancta oracula divom* should end the second line, as *fatis egere volentem* ends the third line.

II. In defence of *mea me virtus*, it may be said, that poetical heroes are given to bragging, that Æneas boasts of himself upon other occasions, and that it is good sense, and a compliment to Evander: the consciousness of my virtue encourages me to seek your alliance, and persuades me that I shall obtain it, because men of worth are naturally friends to each other.

Something may be said on the other hand. It may be said, that the places where Æneas commends himself are not quite parallel to this before us. He says to his son, *Disce puer virtutem ex me.*

where it is more allowable. And he says to a Lady that he met in a wood, who proved to be his mother, *Sum pius Æneas — fama super æthera notus.*

Addressing himself to an unknown Lady, he thought it proper to recommend himself to her favour, by adding somewhat in his own praise. His calling himself *pius Æneas* has been observed to be no boasting, but rather telling the name he went by. May we add, that if there be any indecorum here, it is owing to Homer's *ἢ μὲν κλέος ἕρπονδ' ἵκει* copied by Virgil? And may I venture to say that Virgil follows Homer sometimes, where he might as well have let it alone? as *Æn. X. 517.* Of this let every one judge as he thinks fit.

It might also be said that Æneas's business being *captare benevolentiam*, the first thing to have been mentioned by him, among the motives that brought him to Evander, was the merit of that prince. He might have begun so, without lessening himself, and descending from his character. *mea virtus* in the first place, and *tuâ fama*

in the last has the appearance of an awkward *ὑπερπεποινην*, and *tua me virtus conjunxit tibi* seems to be a more decent compliment than *mea*. — *Tibi me virtus tua fecit amicum*, says the man in Horace, who would insinuate himself into the favour of a rich old fellow. Horace, it may be said, is describing a flattering scoundrel. No matter for that : the flatterer pretends, not to be one, and puts on the air of a man of importance.

Further. Every one that is acquainted with Virgil and Lucretius must needs know that Virgil is a great imitator of that excellent Poet. He might possibly have had in his mind this verse of Lucretius,

Sed tua me virtus tamen, & sperata voluptas —

But this I lay no great stress upon.

The repetition *tua* — *tua* is Virgilian: *Æn. VI. 695.*

— *tua me, genitor, tua tristis imago,*
Sæpius occurrens, hæc limina tendere adegit.

III. But, say some, it is enough to prove this conjecture to be wrong, that both Servius and the MSS. are against it. Why so, Gentlemen? Do you not know learned men are of opinion that Virgil's text is corrupted in some places, even where Servius and all the MSS. conspire to defend it? It is not impossible that Virgil's own copy of this unfinish'd poem might be interlin'd in some places, that some half lines might be out of place, and that they, who published it, might give it in some passages otherwise than Virgil design'd it. Thus much is fact, that before the time of Servius there were various readings in Virgil, and doubts concerning the true text. We learn from Servius and A. Gellius, that even in that finished work of Virgil, the *Georgics, II. 247.* some read *amaro*, others *amaror*.

But I have not summ'd up all the evidence on both sides. A Gentleman says that when I disjoined

mea me virtus, & sancta oracula divom,

and transposed the two half lines, I had forgot the two passages produced by myself, Vol. I. p. 7. where *dii* and *mens sibi conscia reſti*, occur jointly, *dii* and *mores*,

Æn. I. 607.

Dii tibi — & mens sibi conscia reſti
Premia digna ferant.

Æn. IX. 252. — *pulcherrima primum*
Dii moresque dabunt vestri.

I have an answer for this objection that will fit it to a hair, which is that my transposition

tua me virtus, tua terris didita fama
is confirm'd by Virgil himself, who sings thus,
sed FAMAM extendere factis

Hoc VIRTUTIS opus.

Where, luckily for me, *virtus* and *fama* are neighbours.

After all, I look upon the conjecture, which I have been reviewing, as a very uncertain one, or, to speak of it in the humblest manner, as only a little more plausible than this objection to it.

Georg. II. 285.

Non animum modo uti pascat prospectus inanem ;

I said Vol. I. p. 6. Perhaps it might be *inanis*. The Gentleman has made objections to this conjecture. His objections are such as I think I could answer ; but I chuse to say nothing to them, because I agree with him that this place wants no alteration. By *animum inanem* Virgil seems to mean the same thing as *Georg.* III.

Cætera quæ vacuas tenuissent carmine mentes.

Plautus has *ædos aurium vacivas*. *Pseud.* I. V. 54.

Statius Theb. X. 228,

Vertice sic Pboloës volucrum nutritor equorum,
Cui sætura gregem pecoroso vere novavit,
Lætatur, cernens bos montis in ardua niti,
Hos innare vadis, certare parentibus illos.

Tunc

*Tunc vacuo sub corde movet, qui molle domandi
Ferre jugum, &c.*



[Communicated to me.]

Observations upon some of the Inscriptions
published by Sir G. WHELER and Mr.
SPON in their Travels.

Whel. p. 244. at Smyrna.

A Γαλή Τύχη
Δαμπεροπάτη ἡ Μητροπόλις κ.τ.λ.

“ Good fortune to the most splendid Metropolis ”—Wh.

He makes Τύχη to be the *nominative* case, whereas it is the *dative*. This was the common Preface to all their decrees, of the same sense with that of the Romans, *Quod felix faustumque sit*.

Sir Ge. Whel. p. 254. at Ephesus.

The following inscription is very imperfect: for it wants some of the first lines; and of those that have been preserv'd, not above two or three are entire. But yet, by a little help to some of the words, the design of it may be discovered.

... Πανήγουρι ἡ ΑΤΕΛΕΙΟ	lege Ατίλειαν
... ΕΧΕΙΡΙΑΣ αἰ ὅλον τὸν 1. ἡ Εχχειρίας vel--αν	
... ΝΤΜΟΝ τῆς Θεῆς ΜΕΞΑ	forte χῶρον ἐπώνυμον
... ΝΤΑ ἡ τὴν ΑΡΤΕΜΙΣΙ	f. Ἀρτεμισίαν
... κέρσιν καταστήσαντα	
... ΑΘΕΜΑΤΑ ΤΟΙΣ ΑΤΩΝΟΙΣ	f. ἡ τὰ Θέματα
... ΑΤΞΑΣΑΝΤΑ ἡ Ἀνδρα	ταῖς Ἀγωνισαῖς
... τῶν νικησάντων	αυξήσαντα, καὶ
ἀναστήσαντα	Ἀνδραγάντας

... ΤΗ-

...τεμὴν ἀναστήσαντα 1. τὴν Τεμὴν ἀναστήσαντος
 Φανίῳ Φαύτῳ
 Συγγενὲς αὐτοῦ.

This Inscription appears to have been upon the Basis of a Statue erected by the *Ephesians* in honor of one of their Citizens. There seem to be wanting two lines in the beginning: the first, ἡ Βουλὴ, or, ἡ Βουλὴ καὶ ὁ Δῆμος τῶν Εφesiῶν in the 2d was probably put the name of the person for whom the Statue was erected. The verb (ετίμησεν, or the like) might either be expressed, or (as is not unusual in the like Inscriptions) understood.

The reasons why they did him this honor, seem to have been these:

1. That he had obtain'd for their City some considerable privileges. This I guess to have been the import of the participle μεξλ...ντα but it is so corrupted, that I can make nothing of it.

These privileges were,

α Πανήγυρις, a general meeting for the worship of their goddess *Diana*; attended with publick games, and a Mart for the selling of merchandise: of which I have spoke before on the Inscription at *Tbyatira*.

β Ἀτίλεια, a freedom from paying Tolls and Imposts, probably during the time of the Assembly, for the encouragement of people to come to it, and especially of the Merchants: And, perhaps for the same reason,

γ Εχεχειρία, which seems to have inluded, both an exemption from private arrests during that season, and a truce with all their neighbours for the security of the City, and the adjoining country; which seems to have been esteem'd the *Goddess's Patrimony*, and to have been called by that name.

2. A second service that he did them was, that he settled a *Court of Justice* among them, probably to decide such controversies as might arise during the Assembly. It seems to have been called *Κεῖσις Ἀρτεμισία*.

Qu. Whether any of the ancient Writers have taken notice of such a Judicature.

3. A *bird* was, (if my conjecture is right in reading, *ὃ τὰ Θήματα τοῖς Ἀγωνισαῖς αὐξήσαντα*) that he encouraged and promoted the publick games, by bestowing greater rewards on the Victors than they ever had before, and erecting statues to their honor.

Of *Θήματα* see the Inscription at Thyatira: they were *Premia certantibus proposita*.

Ταμὴν is put to signify a *Statue* (*res signata pro signo*) in another Inscription at *Thyatira*: *αναγεσάτων τὴν Ταμὴν Ἀνδρονείου καὶ Στρατονείους* — de statua loqui- [Whel. p. 235. Spon. T. i. p. 390.

This Statue was erected by the care of his kinsman *Phœnias Faustus*, or, *Phœnias* the son of *Faustus*.

Near Ephesus.

Sir G. Wheler, p. 255. Spon T. i. p. 409.

The following inscription, which was found upon an *Aquæduct* near Ephesus, is both in Latin and Greek,

Sir G. Wheler and Mr. Spon have copied it in a different manner: in the former, the Latin and Greek are distinct, each by itself: and they were probably so upon the *Aquæduct*. But in Mr. Spon they are alternate and interlinear.

Spon's Latin Copy is the truer; but he wants something in the Greek: so that they'll be best corrected from the two originals.

Dianæ Ephe. & Imp. Cæsari Aug. & Ti. Cæsari Aug. & Civitati Ephe. Sextillius P. F. Vot. Pobllo cum Ofillia. A. F. Bassa, Uxore sua, & C. Ofillio Proculo F. suo ceterisque Leibereis suis Pontem de sua pecunia faciendâ curavit.

Ἀρτίμυδι Εφεσίᾳ, καὶ Ἀντοκράτορι Καίσαρι Σεβαστῷ
καὶ Τιβερίῳ Καίσαρι Τιῷ καὶ τῇ Δ-
ήμῳ Ἡφesiῶν Γαῖος Σεξτίλιος Ποπλίῳ υἱὸς Ουοτυρία
Πολλίων, αὐτὸν Οφειλλῶν Αὐτοτ

Θυγατρί, Βάσση, τῇ αὐτῇ Γυναικί, καὶ Γαίῳ Οφιλίῳ
Πρόκλῳ [Sp. πρ] αὐτῷ Τιῳ, καὶ
τοῖς λοιπῇς Τίκταις τὴν Γέφυραν ἐκ τῶν ιδίων ἀνέστη
line in the Latin.

1. *Dianæ*: Spon has it *Deanæ*: these two vowels are by the antients often changed: so *Menerva* for *Minerva*.

Aug. i. e. Augusti: the Greek having Τιῳ shews that F. [filio] ought to be added, as it is in Spon: and indeed *Augusti Filius* was commonly one of Tiberius's titles.

Sextilius: the Greek Γαῖος Σεξτίλιος confirms Spon's reading *C. Sextilius*.

Vet. agreeably to the Greek Ουοτυρία: Spon has *Vet. de Veturia tribu*. I believe either may do.

Pollio seems to be a slip of the pen for *Pollio*, as Spon has it: in the Greek 'tis Πολλίων.

3. *Facienda* another slip for *faciundum*, as Spon reads it: and it is so in Sir G. Wh's Mss.

line in the Greek.

1. Τιῳ this is omitted by Spon: but the Latin shews that it must be read Σεβαστῷ Τιῳ.

2. ΗΦεσίῳ an oversight for Εφ—

Αυτῷ a slip for Αύλῳ as it is in Sir G. Wh's Mss.

What is here call'd *Pons* and Γέφυρα, our Authors, who saw it, and transcrib'd the Inscription from it, say is an Aquæduct: which is to be understood of that part of it, which being carried over uneven grounds, was of necessity to be supported by arches as bridges are.

And this Bridge or Aquæduct which *Sextilius*, and his children are here said to have made, must be understood not of the whole extent of it, from the beginning of it to Ephesus, to which it reached: for that would have been a work above the riches of any private person: Mr. Spon says that this was two leagues from Ephesus, and that it was brought farther off: *ils étoient conduits de fort loin*. *Sextilius's* benefaction must be
suppos'd

suppos'd to have laid within a moderate distance from the inscription: and that there were many besides him who contributed to the carrying on of this noble and useful work; whose names, if the Aquæduct had been more intire, we might probably have been acquainted with.

Sir G. Wheler, p. 264.

On a coin: Σάρδεις Ασίας, Αυσίας, Ελλάδος Μητρό-
πολις.

“ Where and what *Audia* is, I find not”. G. W.

I mention this only for the sake of those who may be a little puzzled, when they meet with this passage in the book: for Sir G. Wh. afterwards observ'd his oversight, and corrected it in his own book *Αυσίας*. Why Sardis is call'd *Ελλάδος Μητρόπολις*, I shall be glad to hear the opinion of better judges.

at Philadelphia.

Sir G. W. p. 265. *Spon.* p. 419.

Ξαντίππην Ακύλα μνήμην βίῳ παρεδωκεν

Βωμῷ τεμήσας σεμνωτάτῃν ἀλοχόν·

Πάρθενον ἥς ἀπέλυσε μήτρη· ἥς ΔΡΙον ἀνδρὸς

ΕΣΚεν ἐν ἡμιτέλει παυσάμενον δαλαμφ.

ΤΡΕΙΣ ΓΑΡ ἐπ' ἀκοσίους πλέωσε βίον ἐνιαυτῶτος.

ἣ μετὰ τῆς δευτέρας, ἵτο λιπύσα φάος.

In the *first* distich, for *Ξαντίππην*, *παρεδωκεν*, *σεμνωτάτῃν*, *Spon* has it more truly *Ξανθείππην*, *παρίδωκεν*, *σεμνωτάτην*. And the verse requires to read *βίῳ* for *βίην*.

In the *second*, for ἥς ΔΡΙον ἀνδρὸς ΕΣΚεν, *Spon* reads it rightly ἥς ΩΡΙον ἀνδρὸς ΕΣΧεν —

The first line of the last distich Syntax requires should be read thus: *τρεῖσιν ἐπ' ἐκασίους τελέωσε βίον ἐνιαυτοῦς*,

In this epitaph upon his wife, the first distich, in its most obvious meaning (and I know not what other sense it can bear) seems to say, that *Aquila* (the husband)

not only erected the statue of his wife *Xanthippe*, [παρίδωκε Ξανθίππην, μήμην βίοντι] in *memoriam vita concorditer simul ætæ*; but also had placed an *altar* before it, as if he would honor her like a goddess. His motive for doing so, was (besides that already mention'd) her gravity and modesty; (imply'd in σεμνοτάτην) that he had married her when she was a maid, (απολύειν μήτρην is the same with *zonam solvere*; for μήτρα among other things, signify'd also *zona*: v. Hefych.) and enjoy'd the flower of her beauty. But this flower soon faded; for she died when she was but 23 years old.

This I take to be the meaning of this epigram, which appears to have been writ, when the age of good poetry was past. Sir G. Wh. in saying, "an inscription being the monument of a virgin:" — and Mr. Spon: "sa femme Xanthippe, qui étoit morte sans avoir eu des enfants:" seem to have mistaken Πάρθερον for a noun substantive; whereas in this place it must be taken as an adjective to be join'd with μήτρην, being put for παρθενική· *cujus virginem zonam solvit*, i. e. *quam virginem uxorem duxit*.

at Thyatira.

in 6 lines; upon a stone 8 foot long, 4 broad, 5 deep.

Sir *Ge. Wheeler*. p. 232. *Spon* I. p. 398.

1. Φάβιος ΖΟσιμος κατασκευάσας Σορόν ἐδίτη ἐπὶ τόπον καθαῖον ὄντος περὶ τῆς πόλεως, πρὸς τῇ Σαμβαθείῳ, ἐν τῇ Χαλδαίῳ περι-
2. βόλῳ, παρὰ τὴν δημοσίαν ὁδὸν, ἑαυτῷ ΕΦΟΤΕΘΗ, καὶ τῇ γλυκυτάτῃ αὐτοῦ Γυναικί, Αὐρηλίῳ Ποσειαῇ, ΗΜΕΔΝΟΣ, ἔχοντος ἑτέρου
3. ἐξυῖαν θῆναι πνα εἰς τὴν Σορόν ταύτην· Ὅς δ' αὖ τολμήσῃ ΕΠοίησῃ παρὰ ταῦτα, δώσει εἰς ΜΗΝ τὴν πόλιν Θυατειρηῶν Ἀρ-

4. γυρίῳ δηνάεια χάλια πενταχόσια· εἰς τοῖς ἐνθάπιν
Ταμίῳν δηνάεια δις ΧΕΛΕΙΑ πενταχόσια· γυι-
μοις ὑπὸ δύνοις ἐξωθεν τῷ

5. τῆς Τυμβωρυχῆς νόμῳ· Ταύτης τῆς ἐπιγραφῆς
ἐγένετο τὰ ἀπλᾶ δύο, ONTOΣ ἵππον ἐτίθη εἰς τὸ
Ἀρχεῖον. Εγένετο ἐν τῇ λαμπροτάτῃ

6. Θυατειρηῶν Πόλει Ἀνθυπάτῳ Κατιάλιῳ Σεβήρῳ,
Μηνὸς ΑΤΔΤΝαίῳ Ἰεῖς καὶ δεκάτῃ, ὑπὸ ΜνηοΦΙΔΟΝ
Ιουλιανῷ ΔημωσιΑΝ.

In transcribing this inscription, Sir G. Wheeler has di-
vided the lines in the same manner as they were upon the
stone ; which Mr. Spon has neglected to do. The same
may be observ'd in several other inscriptions.

1. 1. for ΖόσιμΘ. analogy requires ΖώσιμΘ. and for
ἐπὶ τύπον must be read τυπῷ.

1. 2. εφωπιθ] Spon has εφωπιθ· it must be read
εφ' ᾧ ἐτίθη *cujus condendi gratia hæc arca, hoc sepulchrum
factum est.* ημεδνος, if the vowels are placed as they
should be, is the right word, μηδερός. Spon has ημηδερος.

1. 3. for πολμηΣΕΕΠΟΙηση Spon reads it rightly πολ-
μήση ἢ ποιήση and for μὴν, μὲν.

1. 4. for διςχίλεια Spon has (as it should be) διςχίλ-
λια. For in the age of these inscriptions, it appears
by several instances that they often put the diphthong
αι for a long ι· as χείλια for χίλια, ταμῆ, ταμῶ,
for τιμῆ, τιμῶ, Μάλητοις for Μίλητοις, and many
more.

1. 5. οντος] Sponius rectè ὧν τὸ

1. 6. before Ἀνθυπάτῳ there wants the preposition
ἐπὶ. For ΚΑΤΙΑΛίῳ Spon reads (more truly as it
seems) ΚΑΤΙΑΛίῳ. Catilius Severus was one of the
Roman Consuls A. C. 120 : and (as appears from this
inscription) he was Proconsul of Asia.

For Αὐδυναίῳ Spon reads Αὐδναίῳ. The difference
is small. Petavius calls it Αὐδυναίῳ.

For Δημόσιαν Spon reads Δημόσιον, and translates the place thus: *Sub Menophilo Demosio Juliani F.* But ὑπὸ in this sense, I believe, is not join'd to an *Accus.* it should rather be Μηνοφίλου in the *Genit.* And Δημόσιον seems not to be part of a proper name: it should rather signify the *Office* that he bore in the city: but what this office was, I cannot tell. There seems to be some error in the word, as it is here writ.

By τὴν κειθαρῶν in the 1st line seems to be meant “a place where none had been buried before?” for, they had that respect for the *dead*, as to think it was an encroachment upon their right, to bury in a place that belonged to another, without a legal permission.

Πρὸ τῆς Πόλεως, and παρὰ τὴν Ὀδὸν is agreeable to what we meet with in several other inscriptions, from whence it appears that, unless in some extraordinary cases, they us'd always to bury the dead without their cities; and usually near the high-ways: and therefore in their epitaphs the Reader was often spoken to by the name of *Viator*.

πρὸς τῷ Σαμβαδαίῳ, ἐν τῷ Χαλδαίῳ περιβόλῳ] The learned *Perizonius* (in notis ad *Æliani Histor. Var. XII. 35.*) says very probably, that Σαμβαδαῖον was a Temple, or a Chapel, dedicated to *Sambathe*, or *Sambetbe*, which was (as he shews from *Suidas*) the proper name of one of the Sibyls; who was called by some the *Chaldaean*, and by others the *Jewish*, or the *Persian* Sibyl.

ἐν Χαλδαίῳ περιβόλῳ Mr. Spon translates *dans le jardin du Chaldéen*. But as Mr. Perizon observes, περιβολος “non hortum notat, sed ambitum, & maximè Templi:” as he proves by several examples. And therefore he thinks it was the inclosure about the Σαμβαδαῖον, which was so called, either because it was made by a *Chaldaean*, “sive quod Chaldæi numinis, Chaldææ quoque vatis Templum continebat.” But if that were the meaning, it would have been enough to have said

said ἐν τῷ Σαμβαδῶν περιόλῳ, because the same person that built the Chapel, will be suppos'd likewise to have secur'd it by a fence. So in the examples produc'd by him, (ex inscriptione Isthmica Whel. p. 265. Spon. to. II. p. 419.) it is said that *Licinius Priscus* ἐποίησε Θεῶν βωμούς σὺν τῷ Περιόλῳ — Ἠλίῳ τὸν Ναόν, καὶ τὸν Περιέβολον — τὸν Περιέβολον τῆς Νάπης. And burying in church-yards, tho' commonly practis'd among us, was not consistent with that respect which they bore to their Temples. Nor do I see how these places, which were appropriated to the service of their Gods, could be made the properties of men, by becoming the burying-places of particular families, to the exclusion of all others.

Therefore I rather think it was a place inclos'd by one *Chaldaeus*, for the same purpose; that it might be a burying-place for his family: but finding it larger than he had occasion for, he assign'd part of it to *Fabius Zozimus*; either out of friendship, or for a valuable consideration. Both these causes are mention'd in inscriptions. Though they us'd sometimes to bury in gardens, yet this, being by the way-side, seems not to have been one; but to be bought on purpose for a burying-place.

There follow the names of the persons that might be buried there, himself and his wife: with a prohibition to all others; and a penalty to the offenders against it: 1500 *denarii*, to be paid to the city Thyatira, and 2500 to the emperor's treasury, so I interpret *ἱερῶτατον Ταμῆον* which seems to be the same with what is called in the next inscription *Κάσσαρος Φίσχον*.

By *δηνάρια* I suppose is to be understood Roman *denarii*, because they were then subjects of the Roman empire. Now a *Denarius* is commonly valued at 7 *d.* 10 *b.* but by Mr. *Greaves* at 7 *d.* 10 *b.* 1 *q.* Therefore, according to the former valuation, 1500 *denarii* will amount to 46 *l.* 17 *s.* 6 *d.* and 2500 to 78 *l.* 2 *s.* 6 *d.* according to the latter, 1500 will come to 48 *l.* 8 *s.* 9 *d.* and

2500 to 80*l.* 14*s.* 7*d.* That all violation of Tombs (and intruding into one that belong'd to another was one species of it) was severely punished, appears from many authorities: but what law gave the proprietors of the sepulchres a power to set an arbitrary fine upon these intruders, I should be glad to be inform'd.

1. 5. Ταύτης τῆς Ἐπιγραφῆς Ἀπλᾶ δύο] By ἀπλᾶ δύο I suppose is meant two copies: (tho' I find it not in that sense in any antient writer) one of which was to be kept in *Tbyatirenorum tabulario*, among their Archives; the other, I suppose, by Zozimus's heirs.

1. 6. μηνὸς Αὐδυναίου] this was the name of a *Macedonian* month, which according to *Petavius* (in notis ad Epiphanium, p. 139) answers our December.

at Jassus.

Sir Ge. Wheeler, p. 274. *Spon* I. p. 428.

Ἀγαθῆς Μεταβολῆς. Τῷ το πὸ μνημεῖον Λυσιμάχῃ
τῷ πτεράκις Στοιβαζῷ, τῷ μεδέξυσί μου
παῖ τέχνα, Λυσίμαχος καὶ Κυάρτα, καὶ παῖ
ἐξ αὐτῶν γεννηθῆσάμενα τέχνα· ὥστε καὶ -σο-
3. Γονίαι, καὶ ὁ Γαμβρός μου Λέων Ἀρπημισ-
ίῳ ἐπικαλύμεν. Ἰάσων· ο...ναι μὲν Μα-
λήσι, φύσει δὲ Ἰασεύς. Τῷ το δὲ ἐπερὶ υδ-
εὶς μεδέξ...τις συγγονεύς μου, ἐπεξωτι-
χός τις· εἰ μὴ τι ἐπερὶ πειθήσομαι ἐγὼ μ...τῷ, ἢ
10. παῖ τέχνα μου, ἢ ὁ Γαμβρός ὁ περὶ γεγραμμέν-
ος καὶ συγχωρησ...σ... Τινι τεδῆται. ὁ δὲ παρὰ
ταῦτα πολμήσας βιασάμενος δώσει
εἰς μὲν τὸν Καίσαρος φίσχον δηνάρεα χεῖλια
πενταχόσια, εἰς δὲ τὴν ΓΙΑ..... αὐτὸς δὲ ἐνόχος

1. 1. For Ἀγαθῆς Μεταβολῆς I would rather read Ἀγαθῇ Μεταβολῇ, and place it at the top, as Ἀγαθῇ Τύχῃ used to be set at the head of their decrees. It is a wish that this change, in going out of one life into another might be happy to him. Τῷ το Μνη-
μεῖον

μείον must be joined to Λυσιμάχῃ, and not to the words before.

This monument was for one *Lysimachus*, who had bore an office, which (from the saying that he had born it four times) seems to have been a considerable one. He was Στοιβασις τετραβίς. What this office was, I can only guess. *Jassus*, or *Jasus*, was a city built upon a little isle near *Caria*, in so barren a soil that their support was mostly owing to the fish which the neighbouring sea supplied them with. This *Strabo* tells us: *Ιασὸς ἐπὶ νήσῳ κεῖται περκαμένη* [Caf. *περκαμένη*] *τῇ ὑπάρῳ· ἔχει δὲ λιμένα· καὶ τὸ πλεῖστον τῷ βίῳ τοῖς ἐνθάδε ἐκ τῆς θαλάττης· εὐοφεί γδ, χώραν τείχεα παρὰ λυπερον* lib. 14. p. 658. Ed. Par. Their trade then, as well as their food, depended chiefly upon their fish: which therefore it concern'd them to have so well cured and ordered, as to make them fit for foreign markets. And it is not unlikely, that they appointed an officer to see it carefully done; as is often done with regard to other manufactures. Such an officer might not unfitly be called Στοιβασις, (*stipator*, *struitor*) because he took care to see that the fish were in good condition, and carefully pack'd, or barrell'd up.

1. 2. τῷ μεθ' ἑξῆσι] The persons who might be interr'd here were, besides his children and their offspring, his son-in-law *Leo* the son of *Artemisius* [*Ἀρτεμείσιον*, not *Ἀρτεμείσιον* as *Spon* reads it] surnamed *Jason*: it is added ο....ναι μὲν Μαλήσιον, φύσα δ' Ιασὸς. The first word *Spon* writes *Οικοναι*, for which if we read *οικήσαι*, the meaning may be, “ that he dwelt at *Miletus*, but “ was born at *Jasus*:” but if ὁ γένει — it will be, that he was originally descended from *Miletus*, but was himself born at *Jasus*.

It may be observ'd that, whereas some write *Ιασσις* with a double σ, others *Ιασὸς* with a single one, this inscription decides in favor of the latter. *Γονίας*, as it may be of the same original with *Γονεύς*, *Γόν* and the

the like (tho' I never met with the word) might possibly signify some sort of Relation : but then his name would have been added ; or, if it were to be joined to *Λίαν*, it would have been *ὡς-ε καὶ ὁ Γονίας καὶ Γαμβροί-με*. It seems therefore to be the name of some of his friends.

1. 4. *Γεννηθησάμενα* — read *γεννηθησόμενα*.

1. 7. *Τῷ τῷ* Here follows an exclusion of all others from the same privilege ; unless himself, or his children, or his son-in-law Leon should afterwards make any different order ; and this under a penalty to be paid as here directed.

μεδέξ. Spon reads it rightly, *μεδέξει ἔτε συγγενούς* — the same with *συγγενής*. But I have not met with that word.

συγχαρήσ... *Τινι τεδῆναι* — Sponius rectè *συγχαρήσασιν τινι concesserint alicui in hoc sepulchro condi*.

The penalty was 1500 *Denarii* to the Exchequer, and probably a certain sum to the City itself. The inscription is imperfect ; but these letters *ΠΙΑ* look, as if that part of the sentence was to be read *eis τὴν Πόλιν* *Πόλιν* *Ιασιών*, as *eis τὴν Πόλιν Θυατειρηνῶν*, in the last inscription : where see the value of 1500 *Denarii*.

αὐτὸς δ' ἐνοχος — This sentence may be thus supplied out of the foregoing inscription ; *Αὐτὸς δ' ἐξωδυν ἐνοχος ἔστω πρὸ τῆς τυμβωρυχίας νόμου* — *Et ipse præterea teneatur lege de violatis sepulchris*. In the former is *ὑπεώδυν* *Θ*. in the same sense.

That part of the stone which had the date of the inscription, has either been broken off, or was covered with earth.

IN VALUING a *Δαρεχὴς* (pag. 104. of this vol.) at 20 Drachmæ (about 12 s. 6 d.) I was guided by *Harporation*, who says (in *Δαρεχὴς*) *λέγουσι δὲ πρὸς δύνασθαι τὸν Δαρεχὸν ἀργυρεῶς δρεῖχμας εἶκοσι*. But Bishop Cumberland in his book of scripture-weights and measures,

neasures, p. 138, values a golden *Daric* at 1*l.* 0*s.* 4*d.* so that 1000 *Darics* would amount to 1016*l.* 13*s.* 4*d.* He had the same passage of Harpocration in view, and quotes likewise the Scholiast of Aristophanes, who I find has transcrib'd it verbatim. He gives indeed another explication of the word, that it was *σατὴρ χρυσοῦς*. *δύναται δ' ἰσῆσθαι αὐτῶν ὅπερ ὁ παρὰ τοῖς Ἀττικοῖς νομαζόμενον χρυσοῦς*. [1. *χρυσῶς*.] But this at the bottom differs not from the other: for Hesychius says in *χρυσῶς*, *Πολέμαρχος φησι δύνασθαι τὸν χρυσοῦν παρὰ Ἀττικοῖς δράχμας δύο*. Τὴν δ' τῷ χρυσοῦ δράχμῃ νομισματὸν ἀργυρεῖν, [dele.] *δράχμας δέκα*. *Μνᾶς Μνᾶν* Scal.] δ' λέγεσθαι τὸς πέντε χρυσοῦς. Harpocration has it *πάντε Δαρεικός*. They seem both to agree in the value of the *Daric*, that it was equal to the Attic *χρυσῶς*, which was worth two golden *δράχμαι*, or 20 silver ones: for one *δράχμη* of gold was worth 10 of silver: and that a *Μνᾶ* [mina Attica] had in it 5 Attic *χρυσῶς* or *Δαρεικοί*. Now if the Attic *δράχμη* of silver was of about the same value with the Roman *Denarius*, as is generally thought, my valuation of the *Daric* seems not much amiss. But that learned Prelate founds his valuation upon the weight of the coin: and as he had studied that argument very accurately, I shall not presume to question his Judgment. T. R.



MANILIUS.

IV. 523.

SED Geminos æqua cum præfert unda tegitque
 Parte, dabit studia, et doctas producet ad artes:
 Nec triste ingenium, sed dulci tincta lepore
 Jorda creat, vocisque bonis citharæque sonantis
 Instruit, & voces læto cum pectore jungit.

Nº. XXIII. VOL. II.

X x

Edit.

Edit. Venet.

*Corda creat ; & voce bonos, citbaraque sonanti
Instruit, & dotes alio cum pectore jungit.*

Perhaps it should be,

*Corda creat, & voce (or, vocemque) bonos ; citbaraque
sonanti*

Instruit, & cantus læto (or, leni) cum pectine jungit.

Quintilian V, 10. *cantus vocis plurimum juvat sociata
nervorum concordia.*

Val. Flaccus III. 158.

Insignem citbara cantuque fluenti

Dorcea ; qui dulci festis adistere mensis

Pectine.——

Statius, *Theb.* V. 341.

Mitior & senibus cygnis & pectine Phæbi

Vox :

Unda, &c. jungit cantus cum pectine is somewhat harsh ;
but the meaning of it being clear, the expression may pass.

Or perhaps,

Corda creat, vocisque bonis citbaræque sonantis

Instruit, & dotes alias (or varias) cum pectine jungit.

These are attempts to correct a passage, which I am still
doubtful of, and leave to better hands. See Vol. I. p. 217.



[Communicated to me.]

O P P I A N.

Hal. Δ. 668.

—— ἀπυζόμενοι δὲ χέρονται

Εκπὸς ὑπὸ σπιλάδων· ἢ δὲ σφοισι πυλὺ δαίλασσα
Πικροτέρη· πύον γὰρ ὦν ΤΔΑΤΙ πῆμα πέρφουται.

—— a-

————— *afflicti autem funduntur*
Extra sub scopulis. At ipsis multo (est) mare
Amarius. talis enim in aquis noxa mixta est.

In 688 we have ΤΔΩΡ κρηάων, and 690 ΤΔΑΤΙ δ' ἐχθροδοπῶ. I would have it:

————— τοῖον γὰρ ἐν ΟΙΔΜΑΤΙ ———

So Pal. 1. Or οἶδμασι, which may be used elegantly though not Homerically, for the sea, parte pro toto. as κύμα is 511, 530. Æschylus (says H. Stephens) has Τύρον ΟΙΔΜΑ λιπύσσα in this sense. He seems mistaken in the Author: they are the words of *Euripides* *Phoeniss.* 210. *Orpian* Hal. A. 41. speaking of fishermen, Δέραςι δ' ἐν βαιοῖσιν ἀελλάων θηράποῖτες Πλαζόμενοι, καὶ θυμὸν ἐν ΟΙΔΜΑΣΙΝ αἰὲν ἔχοντες. See also Hal. A. 313. *Dionysius* 53.

————— τὸ Περσικὸν ΟΙΔΜΑ πορχεύων.

109. Εκ δ' ὁρέων Σικελῶν Κρήτης ἀναπέπταται ΟΙΔΜΑ. See *Nicander* Alex. 380. And thus λαῖτμα and πῆρ are us'd by *Leonidas* and *Argentarius* Anthol. III. 22. 57. Μεμφέσδω μὴ ΔΑΙΤΜΑ κακῶξενον, ἀλλ' εὖ Τόλμαν "Ὅστις ἀφ' ἡμετέρου πείσμεντ' ἔλυσεν τάφου.

And ————— ὃν βαθὺ χεῦμα
 "Εσφηλεν Λιβυκῶν εὐδρομίοντα ΠΟΡΩΝ.
 So also *Orpian* frequently.

673.

————— ἐπαίγδην ῥ' λίνοισι
 Σπερχόμενοι πίπτουσι διεκδορέειν μεμαῶτες·
 'Αλλ' ἔτι χαλεπῆς ΑΘΗΣ ΔΤΣΙΣ, ἐδ' ἀλεωρή·

————— *cum impetu vero linis*
Festinantes incidunt transilire cupientes.
Sed nulla est a difficili noxa liberatio, neque effugium.
 Pal. 1. gives both a better positura, and a more agreeable measure:

Ἄλλ' ἔτις χαλεπῆς λύσις ἄτης, ἔδ' ἀλεωρή.

676.

Πολλαῖς ᾗ ῥίπαῖς πὶ καὶ ἄλμασι κυμαίνονται
Τειρόμενοι.

*Multis vero iectibus & saltibus fluctuant
Cruciatī.*

The MSS. vary. If a variety of Syntax please, one
may read with Pal. 1.

Πολλᾷ ᾗ ῥίπα πὶ ———

E. 35.

Τίς ᾗ τόσον φορέει χλύνῃς σθένει, ὅσων ἄαπτοι
Λάμνω;

*Quis autem tantum ferat apri robur, quam sunt taetū aspera
Lamnæ?*

Here again the order in Pal. 1. is more elegant:

Τίς ᾗ ΤΟΣΟΝ χλύνῃς φορέει σθένει. ΟΣΣΟΝ ἄαπτοι.

One need hardly add that ὅσων and τόσον are us'd by
the best writers. Hal. E. 94.

Ὡς ἔτ' ἠγορήεις, ἔτ' εἰδὲς ἐπλετ' ὄνειαρ
ΤΟΣΣΟΝ ΟΣΟΝ περαπιδων.

44.

————— ἀλλ' αἰτοῖται

ETMENEES βασιλῆες, ὀλύμπα ἱεῖρα γαίης.

————— *sed auscultate*

Benevoli o reges, cælestes muri terræ.

The Author uses the word *εὐμενέες* frequently: but here
being followed by *βασιλῆες*, it is not altogether so mu-
sical. Let us correct it from the 1 Pal. MS. thus:

ETMENETAI βασιλῆες. One may be pretty sure it
is from the Author himself, who was very well vers'd
in Homer, where it occurs but once. And thence *He-
sychius* seems to have had it. Odyss. Z. 185.

————— πολλ'

πολλ' ἄλγεα δυσμενέεσσι
 Χάρματα δ' ETMENETH,ΣΙ.

that is, τοῖς ἐυμενῶς διακειμένοις. See *Nicas*, and ἐυμενέτερες in *Hesychius*. Neither *Eustatbius* nor any Scholiast produce more examples.

161.

Δὴ τότε Σαρσαλέως πρῶτος ἅπτο θηρὶ πηλώρω
 Πῆμα ΔΟΛΟΤ' πρῆθηκα. ὁ δ' ὡς ἴδ'ε δαῖτα βαρεῖαν,
 Ἄλπο, καὶ ἐκ ἀμέλῃσιν ἀναδύει γαστρί' πιθήσας.
 Μάρψε δ' ἐπιθύσας ΓΝΑΜΠΙΤΟΝ ΔΟΛΟΝ.

*Tunc sane confidenter de prora belluæ immani
 Noxam dolosam proponunt. Illa vero ut vidit escam
 gravem,*

*Subsilit, & non negligit, impudenti ventri obsecuta.
 Corripit autem impetu facto flexum dolum.*

Repetitions of this kind are not uncommon in good Authors, either because they did not finish, or because our copies are defective. When better MSS. offer remedy, I'm prejudic'd in their favour, and in the above passage willingly comply with Pal. 1. That Code has

ἐπιθύσας γναμπτόν ΜΟΡΟΝ

which is much in Oppian's manner, and possibly his own alteration. Thus Hal. Δ. 391. πλεκτόν δολον. Γ. 384. λόχον. Hal. Δ.

Ὡς δὲ τις οἰωνοῖσι ΜΟΡΟΝ ΔΟΛΟΕΝΤΑ φουτεύων.

E. 345. διερὸς ΜΟΡΟΣ. Γ. 268.

Ἀγκιστρον μὲν ὄρεξεν ὑπὲρ ἀλόι. αὐτὰρ ὄγ' ΑΘΗΝ
 Καρπαλίμῳ ἤρπαξεν.

λίγῃ πολυωπὴν ΟΛΕΘΡΟΝ

Ἑσδύγει

Ση. Β. 27. Ἀπαλάντη

Θηρσὶ ΦΟΝΟΝ ΠΙΤΕΡΟΕΝΤΑ συβόλῃ. ἔυρατο κύρη.

271.

— πὸ δ' ἕξει ἄπλετον ὕδωρ

Αἷματι κηΐει· γλαυκὴ δ' ΕΡΤΘΑΙΝΕΤΑΙ ἄλμη

— fervere vero immensa aqua

Sanguine ceteo : cæruleum autem rubescit mare.

I take this to be a false quantity, and without any authority from MSS. or Scholiast, shall take the liberty to correct it in *Oppian* and others, ἐρυθραίνειται. And so the former word is explain'd by the latter in *Hesychius*. *Homer*, Il. K. 483.

— Ἰὼν δ' εὐρυτ' αἰκῆς

Ἄορι θειομένων· ΕΡΤΘΑΙΝΕΤΟ δ' αἷματι γαῖα.

Bion Epitaph. Adon.

Ἄνθρα δ' ἐξ ὀδύνας ΕΡΤΘΑΙΝΕΤΑΙ.

Read ἐρυθραίνειται. The same fault is to be found in an epigram of *Sirato* never before made public.

Ἐίδον ἐγὼ πᾶσι παῖδα ἐνανδοπλοκύντα κορύμβους,

Ἀλὶπαρέρχόμενον· τὰ σεφανοπλόκια,

Ἵουδ' ἀτρώτα παρῆλθον· ἐπιστὰς δ' ἦσυχος αὐτῷ

Φημὶ πύου πωλεῖς τὸν σὸν ἐμοὶ σεφανον·

Μᾶλλον τῶν χαλύκων ΕΡΤΘΑΙΝΕΤΟ· καὶ κατακύντας

Φησὶ μακρὰν χώρει, μή σε πάλιν εἰσίδῃ.

Ὡνύμαι περφάσει σεφάνους καὶ οἷα δ' ἀπιδῶν

Ἐσεφάνωσα θεὸς κείνον ἐπευξάμενος.

Oppian uses Ἀνθρῶ ἐρυθρίωσι. Hal. Γ. 25.*Aratus* Δ. 105.

Ἐλκυσμένων νεφέων ΕΡΤΘΑΙΝΕΤΑΙ ἄλλοθεν ἄλλὰ.

So the Oxford Ed. But Morellus Ed. has ἐρυθραίνεται,

483.

Where the story of the Boy and tame Dolphin is elegantly told, he has these words,

— ἀλλ'

— ἀλλ' ὅτ' ἐς ἄλμην

Κῦφα κυβιτῆσαιεν, ὁ δ' ἐγγύσι νήχετο κύρην,
 Ἄυτῃσι πλευρῇσιν ἈΝΑ πλευράς ΑΝΑΕΙΡΩΝ,
 Ἄυτῇσιν γενέσσαι πέλας γένυν, ἥδ' ἐκ καρήνων
 Ἐγχεύμων κεφαλὴν.

— — — *verum ubi in mare*

*Leviter salisset, ille prope natabat adolescentem,
 Ipsis lateribus ad latera se adtollens,
 Ipsis genis prope genam, atque capiti
 Adfigens caput.*

The repetition of ἀνά will hardly be grateful to a nice ear, and therefore, being warranted by one MS. I alter it,

Ἄυτῇσι πλευρῇσι ΠΑΡΑ πλευράς ἀναείρων.

He goes on, 492.

Ἄυτῶρ ὅγ' ἀσπασίως παιδὸς δέμας ἔμφορην [εὐφορὴν]
 θυμῷ

Δεξάμενος φοίτασκεν ὅππῃ νόος ἠΐθεοιο
 Ἦλαεν, εἴτ' ἐτι πόντον ἐπ' εὐρία ΤΗΛΕ κελεύοι
 Σίλλεσθ' εἰδ' ἈΤΤΩΣ λιμάνοι διὰ χῶρον ἀμείβαν,
 Ἦ ΧΕΡΣΩΙ πελάειν· ὁ δ' ἐπέθετο πᾶσαν ἐφορμήν.

*At ille libenter pueri corpus benivolenti animo
 Recipiens ibat quocunque mens adolescentis
 Impellebat, sive adhuc mare in spatiosum procul juberet
 Mitti, sive temere portus locum legere,
 Aut terræ accedere. Ille vero auscultabat omnem jussum.*

I don't understand what ΤΕΜΕΡΕ portus locum legere means distinct from terræ accedere. What if we read with Pal. 1. — Εἴτ' ΑΤΤΟΤ λιμὴνΘ. — portus ipsius sinum pertransire, vel terræ adpellere.

Or, εἴθ' αὐτῶς may be rendered, statim portus arenam, fauces, metiri. Compare this story with Tzetzes Chyl. IV. 117.

Oppian Hal. A. 119.

Ἀβραξ δ' ὅτ' ΑΤΤΩΝ ΠΟΤΑΜΩΝ ἀπολείπεται ἔξω.

See

See also Hal. A. 245. where there is a like threefold distinction. D.



[Communicated to me.]

VIRGIL.

Æn. VI. 95.

T*U ne cede malis : sed contra audentior ito,
Quam tua te Fortuna finet.*

Servius and others : *Esto audentior quam tua te fortuna finet.* I rather think we should understand *quam viam*. Perhaps *Qua* may be right, which is in most of the ancient MSS. as Pierius says.

608.

*Hic, quibus invisi fratres, dum vita manebat,
Pulsatusve parens, & fraus innexa clientis, &c.
Inclusi pœnam expectant.*

Perhaps *expendunt*. It follows,

Ne quære doceri

*Quam pœnam, aut quæ forma viros, fortunave merfit.
Saxum ingens volvunt alii, &c.*

v. 739. ————— *veterumque malorum
Supplicia expendunt.*

Æn. X. 669. *expendere pœnas.* XI. 258. *scelerum pœnas
expendimus.* II. 229. *scelus expendisse.*

expectant might come from *Inclusi*, which offers the idea of a prison, where they were suppos'd to be confin'd 'till they were brought out to be punished.

VII. 427.

*Hæc adeo tibi me, placida cum nocte jaceres,
Ipsa palam fari omnipotens Saturnia jussit.
Perhaps jacerem.*

VIII. 9.

VIII. 9.

*Mittitur & magni Venulus Diomedis ad urbem,
 Qui petat auxilium, & Latio consistere Teucros,
 Adveſtum Ænean claſſi, victoſque Penatis
 Inferre, & ſatis regem ſe dicere poſci,
 Edoceat, multasque viro ſe adungere gentis
 Dardanio, & late Latio increbreſcere nomen.
 Perhaps, — multasque viro ſe adungere gentes,
 Dardanium & late Latio increbreſcere nomen.*

H O R A T I U S.

Carm. I. XXXV. 38.

O utinam nova

*Incude deſingas retuſum in**Maſſagetæ Arabasque ferrum.*

Vetus Schol. Acro, *confuſum & commaſſatum.* Whence
 Dr. Bentley reads *recoctum.* Perhaps, *reſuſum.*

Q. Curtius IV. II. *Sed quum fornacibus ferrum, quod ex-
 cudi oportebat, impoſitum eſſet, admotisque ſollibus ignem
 ſtatu accenderent — &c.*

Virgil. Æn. VII. 629.

*Quinque adeo magnæ poſitis incudibus urbes**Tela novant — alii thoracas aënos,**Aut levis ocreas lento ducunt argento.**Vomeris buc, & falcis bonos, buc omnis aratri**Ceſſit amor: recoquunt patrios fornacibus enſes.*

VIII. 445. In the making Æneas' armour,

*ſunt æs rivis, aurique metallum,**Volnificusque chalybs vaſta fornace liqueſcit.*

Ω.

VAVASSOR *and* RAPIN.

Mongst the Writings of Vavassor are some very severe and often just remarks upon a work of his brother Jesuit Rapin, to which is subjoined a defence that Rapin made. Turning over these pieces I met with some observations upon Naugerius which I shall transcribe.

RAPIN.

Naugerius sacrifioit tous les ans en cérémonie un volume d'Epigrammes de Martial aux Manes de Catulle.

VAVASSOR.

*Paul Jove qui nous a raconté le premier cette petite bi-
ssoire, ne parle point de sacrifier aux Manes de Catulle:
mais il parle de consacrer a Vulcain, c'est a dire de jeter
dans le feu quantité de livres des Epigrammes de Martial.
C'est Famianus Strada, qu'on estime avoir ajouté de lui-
même ce sacrifice aux Manes de Catulle, pour donner quel-
que agrément & plus de couleur a la fantaisie d'un extra-
vagant. Mais que diriez-vous qu'une des plus raisonnables
epigrammes de ce grand adorateur de Catulle, Naugerius,
ne tient rien de Catulle, & qu'elle est de la façon de Mar-
tial; duquel pourtant Naugerius s'est déclaré ennemi? La
statue de Pythagore fait le sujet de l'Epigramme: & le
poëte dit en ses vers, que cette statuë étoit si bien faite qu'il
sembloit que Pythagore parlât; & qu'il parleroit en effet,
n'étoit qu'il fait scrupule de violer l'ancienne loi qu'il a pre-
scrite lui-même de garder le silence.*

Upon reading this I was surprized to find that I should have singled out the same epigram of Naugerius, and made the same remark upon it that Vavassor has, namely, that it is written in the stile and manner of Martial. See Vol. I. p. 297. where some things are observed of which Vavassor has taken no notice.

RAPIN.

Fracastor qui réussit avec tant de succès dans le poëme de sa Syphilis, ne réussit pas de la même manière dans le poëme epique sur Joseph, dont il nous est resté un fragment : car ce poëme est d'un fort petit genie & d'un caractère tres-médiocre.

VAVASSOR.

Quel moyen de pouvoir juger si Fracastor a réussi avec peu ou beaucoup de succès dans un poëme, dont il ne nous est resté qu'un fragment ? Mais quelle indiscretion de condamner aisément un ouvrage imparfait, comme étant d'un fort petit genie, & d'un caractère tres-médiocre, lorsque l'auteur a réussi admirablement ailleurs ?

Fracastorius having left two books of a poem call'd Joseph, and they being plainly not sketches and first thoughts, but pretty correct, Rapin deserves no blame for judging what sort of a performance it was. And he is certainly in the right in setting it far below his Syphilis.

RAPIN.

Evadné dans les suppliantes d'Euripide. On y voit cette reine, après la mort de Capanée son mari.

VAVASSOR.

Il ne coûte guere au reflexif a donner des sceptres & des couronnes, & a faire des reines, comme il lui plaît. Je sçai bien qu'Euripide appelle Iphis, le pere d'Evadné, du nom de roi. Mais je ne vois point que Capanée son mari, dans les auteurs qui en ont pu écrire, ait jamais passé pour roi. C'etoit un des sept chefs d'armée qui commandoient devant Thebes, & qui furent tuez au siege de cette ville : & puis voila tout. — Ainsi je me contenterois d'appeller, en general Evadné princesse, sans lui attribuer la qualité de reine, que ni l'histoire ni la fable ne lui ont point donnée.

RAPIN.

Après que Virgile a appelé Ilia fille de Numitor reine parce qu'elle étoit fille de Roy ; donec regina sacerdos Æn. 1.

Après qu'il a donné cette qualité à Ariadné qui n'étoit que fille de Minos roy de Crete. Æn. 6.

Magnum reginæ sed enim miseratus amorem.

Après que cela s'est pratiqué sous les empereurs : comme il paroît dans le second panegyrique qu'a fait Claudian de Stilicon, ou le poete parlant de la maison Imperiale, dit Reginasque parit, Et Cloverius dans ses notes sur ce vers, ajoute : sic regum filiæ apud nos vocabantur. Enfin apres que Gennadius parlant de Faustinus Et d'Atticus entre les ecrivains ecclesiastiques, dit qu'ils avoient dedié leurs ouvrages aux filles des Empereurs, en les appelant reginas : pourquoi l'Observateur me raille-t-il d'avoir appelé Evadné reine ?

Vavassor's remark here is a little upon the cavil. Evadne, says he, ought not to be call'd a queen : her husband Capaneus, one of the seven chiefs who fought against Thebes, was no king. May be so. But Statius makes no scruple of calling these seven chiefs, kings. Theb. III. 533.

Inachii sunt hi tibi, concipe, reges.

Theb. IV. 814.

nec implicitos fluvio reverentia regis

Proterere.

So Argia daughter of king Adrastus, and wife of Polynices, was strictly speaking no queen, yet Statius Theb. XII. 280. says of her

Regina Argolicas modo formidata per urbes, &c.

Evadne, concerning whom the dispute is, calls her husband and the rest of the chiefs, kings. Theb. XII. 549.

domus Argos erat, regesque mariti.

Vavassor also whilst he is finding fault with Rapin for a trifle, makes a worse mistake himself, saying that the seven chiefs were slain at the siege. Six of them perished, and Adrastus alone escaped.

RAPIN.

Tibulle d'ailleurs si exact & si poli dans ses éloges, ne le paroît pas fort dans son panegyrique de Messala.

VAVASSOR.

A juger des choses sainement & dans la rigueur, je crois pouvoir dire que Tibulle si exact & si poli dans ses éloges, ne l'est pas moins dans son panegyrique de Messala : tant il est difficile de bien juger, si plusieurs jugent comme le réflexif.

I wonder what Vavassor could see in this poem to please him so much, or why he should censure Rapin for disliking it, especially since Rapin said no more than what learned men and good judges had said before him, Joseph Scaliger for one, who calls it a childish and jejune performance. Broukhufius has much the same opinion of it.

RAPIN.

Nicander est dur, Oppian est sec, le style de Nonnus est sombre & embarrassé.

VAVASSOR.

Que veulent dire ces dureté, ces secheresses, ces obscuritez, & cet embarras ? Je suis trompé s'il n'y a ici du galimatias, aussi bien qu'en beaucoup d'autres endroits de notre réflexif. Nicandre est dur ? cependant Virgile a pris de lui les amours du dieu Pan & de la Lune, qui n'ont que trop de tendresse. Oppian est sec ? Je ne sçai quelle secheresse entend le réflexif. Mais je suis certain, & on peut le connoître a l'ouverture du livre ; qu'Oppian est un poete fleuri. Scaliger le fils qui l'entendoit un peu mieux que beaucoup d'autres, en parle ainsi : Oppianum nimis floridus character non passus est sese intra modum continere. Le style de Nonnus est sombre & embarrassé ? Il eut mieux valu dire avec les meilleurs critiques, que le style de Nonnus est un style enflé, peu naturel, trop étendu, & tout-a-fait emporté.

Oppian

Oppian is dry, says Rapin. The best excuse that can be made for Rapin will be to say that probably he had never read Oppian. Certain it is, as Vavassor observes, that whoever reads a page in him must see that his character is the reverse, that he is rather too florid and luxuriant. Vavassor in his elegant treatise *de Ludica Diffione* having quoted some beautiful passages from this poet, says, *Quare cum Oppiani carmina jure merito aurea passim dicta ferantur propter suum cuique aureum nummum repensum: tum ista profecto auro contra cara non sunt, nec ullo exæquari pretio aut mercede, meo quidem judicio queunt. præsertim si & poetæ spectetur ætas, quam vix virilem attigit, & patria Cilicia, quæ prædones potius, quam poëtas ferre consuevit: & sæculum, in quo vixit, jam inclinans & devexum, nec omnium ad hæc literarum fovenda & colenda studii aptissimum.*



[Communicated to me.]

O P P I A N.

HAL. E. 541.

————— ἢ γὰρ ἂν ἄγρης
ΜΑΨΙΔΙΗΣ ἄλιον καὶ ἐπώσιον ἔργον ἄθριντο.

————— profecto enim capturae
Frustraneæ vanum, & inanem laborem susciperent.
If this seem over emphatical, and without example,
we may read Μαψιδίως with the 1 Pal. MS.

579.

Ὡς δ' ὅπ' ὀρταλίχοισι χελιδόσι νηπιάχοισι
Νέρθεν ὡ' ἐξ ὀρέφοιο τυχάν ὄφ' ἄγχι πελάσση,
Καὶ τὺς μὲν κατέπεφνε καὶ ἴσπασεν ἔνδον ὀδόντων.
Μήτηρ δ' ἑσθλὴν μὲν ἀτυζομένη ΠΕΠΟΤΗΤΑΙ

Λοίγια

Λοίγια πτερυγῆα φόνε γόον· ἀλλ' ὅτε παῖδας
 Ἀδρήσας φθιμένους, ἧ δ' ἐκέτι φύξιν ὀλέθρου
 Δίξεται, ἀλλ' αὐτῇσιν ὑπαὶ γενέσσει δρασσάσας
 ΕΙΔΕΙΤΑΙ, μέσφ' ὄρνιν ἐλθ' παυδοκῶν. ἄτη.

*Ut autem cum in implumes birundines tenellas
 Inferne sub testō incidens serpens, prope (eas) accesserit,
 Et has quidem occidit, Et attrahit intra dentes:
 Mater vero primum quidem afflicta volat
 Miserabiliter stridens cædis luctum. Verum ubi pullos
 Viderit necatos, illa non jam amplius fugam exitiū
 Quærit, sed ipsis sub maxillis draconis
 Volvitur, donec avem rapiat pullicida noxa.*

The Scholiast explains the word in the fourth verse by κινᾶται: from whence we may infer the genuine reading is δεδόνηται, which also is confirm'd by the 1 Pal. and is more figurative than πεπύνηται. This it seems did not please the Librarii, and from them we certainly have always that which is most *literal*; so that 'tis well they did not alter εἰλᾶται volvitur. The author speaking of the Polypus Hal. II. 263. has

Ἀλλ' ἦτοι πεπύνητον μὲν ἀνυζόμενον. ΔΕΔΟΝΗΤΑΙ
 Ἐς φόβον.

And Hal. III. 412.

— οἱ δὲ φέρονται

Πνοίῃ νηδυμίῃ ΔΕΔΟΝΗΜΕΝΟΙ.

Hal. IV. 198. where he describes the fears of a mother for her daughter in travail of her first child,

Ἀυτὴν δ' ὅτι χέρσιον ἰκάνεται εἰληθῆης
 Κῦμα πόνων· πάντῃ δ' ἐκ θαλάμων ΔΕΔΟΝΗΤΑΙ
 Ἐυχόμενῃ, τινάχουσα, μετῴον ἥτορ ἔχουσα,
 Εἰσάκτε λυσιπύνοιο βοῆς ἐντοσθεν ἀκύνῃ.

Let us compare Moschus *Idyll.* IV. with the above simile.

Ὡς δὲ τ' ἐδύρεϊα ὄρεϊς ἐπὶ σφείδεσσιν ἑσσοσσι
 Ὀλλυμένοις, ὅτ' αἰνὰ ὄρεϊ ἐπὶ παπταχοσίῃς
 Θάμνοισι ὅν πυκνοῖσι παποδίῃς ἢ ἢ κατ' αὐτῆς
 ΠΩΤΑΤΑΙ πλαῖζονα μάλα λιγυ πόντια μήτηρ,
 Ὅυδ' ἄρ' ἔχει ἱκανοῖσιν ἐπαρκέσας ἢ γδ οἱ αὐτῇ
 Ἄσσοι ἵμεν μέγα τάρβει ἀμειλίχτιοι πελώρε
 Ὡς ἐγὼ, &c.

590.

Ἔθνεα ἧ' ὅτ' ἐκείνη, πᾶσι δ' ἐρπίζουσι θαλάσσοι,
 Πάντα φάσις μήνης μὲν ἀεξομένης κατὰ κύκλον
 Σαρκὶ περιπλήθειν, καὶ ΠΛΕΙΟΝΑ ναίμεν οἶκον.
Genera verò ostracea, quæ serpunt in mari,
Omnia rumor (est) luna quidem augesciente secundum orbem
Carne repleta esse, & majorem habitare domum.

For the author's credit I would hope the passage corrupt. It is the *fish*, not the *shell* that increases or decreases, according to *Aristotle*, *Pliny II. 41. Lucilius*, & *Cicero II. Divin. & Allatius in Eustathii Hexæm. Horace*,

Lubrica nascentes implent conchyliæ lunæ.

The MS. so often mention'd has ;

———— καὶ ΠΙΟΝΑ ναίμεν οἶκον.

a richer house, *testam uberiores*. *Homer*,

ἰφ' ἐνὶ ΠΙΟΝΙ νηψ̃.

But the sense requires a comparative, and I think it should be

Σαρκὶ περιπλήθειν, καὶ ΜΕΙΟΝΑ ναίμεν οἶκον.

635.

He thus describes the manner of diving for sponge,

———— παλάμησι δ' ἐν ἀμφοτέρησιν αἶραι
 Τῇ μὲν ἐμβριθεῖ ΜΟΛΙΒΟΥ χύσιν ἀμφιμεμαρπητῇ,
 Δεξιτερῇ δ' ἄρπην εὐήκεα χειρὶ τιταίνει.
 Φρυρεῖ δ' ἐν γενύεσσιν ὑπὸ σῆμα λευκὸν ΑΔΕΙΦΑΡ.

———— ἀλλ'

——— ἀλλ' ὅτι θυμῷ

Θαρσύνῃ, δίναις μὲν ἐνήλατο ———
 'Αυτὰρ ὃ γ' ἐς βυσσὸν πορφυρῶν ΕΞΕΠΤΤΣ' ἀλοιφῇ.
 Ἡ δ' ἴμεγα ΣΤΙΑΒΕΙ πὶ χ' ὕδατι μίσγεται ΑΤΓΗ.
 ΠΕΤΡΑΙΣ δ' ἐμπλάσας σπύγξυς ἴδεν· οἱ δ' φύονται
 'Εν νεάτοις πλάταμῶσιν ἀρήρ' ὅς ἐν σπιλάδεσσι.

——— *manibus vero in ambabus sumit,
 Hac quidam prægravem plumbi massam correptam,
 Dextra autem falcem bene acutam manu vibrat.
 Continet autem in maxillis sub ore candidum unguentum.*

——— *verum ubi animo*

*Confusus fuerit, vorticibus quidem insilit.——
 At ille in profundum profectus expuit unguentum
 Hoc autem valde radiat, & aquæ miscetur splendor.
 Petris vero appropinquans spongas videt: hæc vero nas-*
cuntur

In extremis foveis fixæ in scopulis.

In the last verse but one to prevent the hissing read Πέτρῃ with Pal. I. But what I chiefly produce it for is, because it gives light to a place in Pliny, tho' omitted by Father Harduin. II. 103. *Hieme mare calidius esse, autumno falsius. omne oleo tranquillari. Et ob id urinantes ore spargere: quoniam mitiget naturam asperam, lucemque deportet.* These words are very obscure, and not hitherto explain'd in the last edition, and I may venture to say, this is the *only* passage in all antiquity that will illustrate them. *Aristotle* tells us, these *Urinatores* cut off their ears, and slit their noses, and us'd the diving bell, which are circumstances neglected by our Author. They that dive for pearl hold oil in their mouths, dropping now and then a drop to clear the water, at this day in Bander Congo. See *Gemelli's Travels into Persia* III. 3. p. 183.

THE number of fishes mentioned in Oppian, including shell-fish, is, ——— 153

Of these are not mention'd by Aristotle. 51

Nº. XXIV. Vol. II.

Y y

Pliny

Pliny speaks of	_____	156
The Moderns have since discover'd (not including	_____	475
shell-fish)		D.



S T A T I U S.

Theb. I. 227.

Mens cunctis imposta manet.

Bernartius owns that he can make nothing of this sentence. It may perhaps be clear'd up by v. 179.

fociis banc addere mentem Sedit.

In both these places *mens* is used in a bad sense, for, an evil disposition. *addere mentem alicui*, and *imponere mentem alicui*, seem to be phrases of a like import with our author. *manet cunctis mens eis imposta. a quibus ? a Furiis forsan, vel, a parentibus. Sunt mali malis pregnati.*

231.

vix lucis spatium, vix noctis abactæ

Enumerare queam mores.

M. P. *ab acto*. Some may approve of *abacto*. I take *abactæ* to be right.

235.

Speaking of Oedipus

propriis monstro revolutus in ortus.

This seems copied from Seneca *Oedip. 238.*

Turpis maternos iterum revolutus in ortus.

Tollius in Aufonius p. 606. reads (*monstrum*) from MSS. It is so in M. P. and, as I am told, in two other MSS. I take it to be right. See I. 395.

550.

Stant mæsti comites, frustra que sonantia laxant
Ora canes

M.

M. J. *lassant*. And so Heinſius quotes it on Ovid. *Triſt.* I. II. 459. But I think *laxant* is right. II. 130. *laxat genas*. XII. 797.

Non ego centena ſi quis mea peſtora laxet
Voce deus, —

Achill. I. 508. *fata latentia laxa*.

571.

— *primis, & pubem ineuntibus annis*.

M. P. *pubeſcentibus*. So alſo M. J. and by the ſame hand *pubem ineuntibus*. Theb. IX. 765. *pubeſcentes anni*. Aufonius Parent. XXIII. 7. *lætiſ & pubeſcentibus annis*. But *pubem ineuntibus* does not look like an invention of the Librarians.

699.

ubi fama volentem

Ingratis Phrygiis bumeris ſubiſſe molaris.

Perhaps *Inſtratis*. *bumeri molaribus inſtrati*. So II. 213. *terraque inſternar avita*, But Statius has often unuſual expreſſions. and *ingratis* may perhaps mean *unrecompens'd, unrewarded*, of which I don't remember any example.

II. 303.

Quos optat gemitus! quantas cupit impia clades!

If the MSS. had *inſcia*, I ſhould like it rather better. But I am not for altering the place.

393.

Si tibi plana fides, &c.

It is ſo quoted by an oversight Vol. I. p. 83. *plana* is a falſe print in Veenhuſen's Edit. for *plena*.

483.

Juvenum fidos, lætiſſima bello

Corpora.

Ita recte meliores & plures, ſays Gronovius. Heinſius on Ovid. Faſt. V. 71. prefers *peſtora*, which is in other

Y y 2

copies.

copies. See their reasons. Either word may do, but *pectora* is best. Statius Theb. IV. 152.

Dat tamen hæc juvenum tercentum pectora.

III. 283.

— *Quid me Tyrio sociare marito*

Progeniem caram, infaustisque dabas Hymenæis?

Perhaps *sociante*. *Quid, me sociante, dabas progeniem caram Tyrio marito, infaustisque Hymenæis?*

452.

tibi cura futuri Amphiaræ datur.

Mr. Bayle in his Dict. has given a pretty full account of Amphiarus. I have not much to add to what he has said.

Clemens Alex. speaks thus of him *Strom.* I. p. 334. *Ed. Sylb.* ἢ τὸν Ἀθήνησιν Ὀνομάκετον ἢ τὸν Ἀμφιάρεων where τὸν Ἀθήνησιν seems to belong to both these persons. The reason why Amphiarus, who was an Argive, is here called ὁ Ἀθήνησι, *qui est Athenis*, I take to be this: Amphiarus had a temple, where he delivered oracles, near Oropus a town in Bœotia: the Thebans and Athenians contended for Oropus, and it belonged sometime to the former, sometime to the latter. I cannot find the place, but I think Clemens Alex. somewhere calls Amphiarus an Athenian. If so, it should be for the reason I have mention'd.

He is called by Ovid *Aonius vir*, *Nuce* 110. where the poet gives the epithet *Aonius* which belongs to Apollo, to the priest or prophet of Apollo. So he has the epithet *Clarius* given him by Clemens *Adm. ad Gent.* p. 9. τὸν Κλάρειον, τὸν Πύθειον, τὸν Διδυμέα, τὸν Ἀμφιάρεω, τὸν Ἀπίλλω, τὸν Ἀμφίλοχον.

IV. 816.

The army of the Argives being ready to perish with thirst find a river. and in they go, men and horses and chariots.

fremunt

*fremunt undæ, longusque a fontibus amnis
Diripitur modo lene virens, & gurgite puro
Perspicuus, nunc sordet aquis egestus ab imo
Alveus. inde toros riparum, & proruta turbant
Gramina. jam crassus cænoque & pulvere torrens
Quamquam expleta sitis, bibitur tamen, &c.*

“ Οἱ π γὰρ Συρακῆσιοι, φησὶ, (Θουκυδίδης,) ἐπι-
καταβάντες τὴς ἐν τῷ ποταμῷ μέγιστα ἑσφάζον.
“ Καὶ τὸ ὕδωρ εὐδους διέφθαρτο· ἀλλ’ ἐφ’ ἐν ἧσσι
ἐπίνετο ὁμῶ τῷ πηλῷ ἡματωμένοι, καὶ τοῖς πολλοῖς
“ ἔτι ἦν περιμάχητον.” Αἷμα καὶ πηλὸν πινόμενα
ὁμῶς εἶναι περιμάχητα ἔτι, ποιεῖ πρὸς τὴν παῖδους
ὑπεροχὴν καὶ περιτίσεις. “ *Syracusani enim, inquit,*
“ *(Thucydides) illuc descendentes trucidarunt eos potissi-*
“ *mus, qui in fluvio erant : & aqua statim fuit inqui-*
“ *nata ; sed nihilominus bibebatur sanguine, cum limo simul,*
“ *infecta, & pro eâ multi pugnabant.*” Sanguinem,
limumque potos simul, esse id etiam, pro quo dimicarent,
credibile facit summa vis affectus & circumstantia. Longinus. §. 38.

481.

*Illos e SCOPULIS, & summi vertice faxi
Spumea porrecti dirimentes terga profundi
Prosequimur visu.*

For variety's sake, *speculis* would be better than *scopulis*.

VII. 683.

*occidis audax,**Occidis Aonii puer altera cura Lyæi.*

Altera cura post Ampelum, de quo vide Ovid. Fast. II. 409. so I believe this place is to be understood.

X. 126.

*Sidonios te Juno duces, mitissime divum
Somne, jubet populumque trucidis defigere Cadmi,*

*Qui nunc eventu belli tumefactus, Achæum
Pervigil adservat vallum, & tua jussa recusat.*

Perhaps: *trucem*: which is much favoured by the context.

XII. 523.

*Ante duces spolia, & duri Mavortis imago
Virginei currus, cumulatæque fercula cristis,
Et tristes ducuntur equi, &c.*

Statius here follows Valerius Flaccus in supposing the Amazons used chariots in war. See p. 261. of these Observ.

Achill. I. 77.

*comas. M. R. *genas. 104. fatigat. M. R. fatigant.*

If *fatigant* be right, we should read,
*Ille nihil gavisus locis, sed cæpta fatigant
Pectora consilia.*

Instead of *fatigat Pectore*. as 217.

tristemque fatigat Cura deam.

T. R. is of the same opinion.

184.

*Bacchæaque. M. R. Baccheaque as it should be, from
Βακχᾶς. T. R.*

196.

blandisque. M. R. blandusque.

205.

— *Hinc spectæ Myconos, humilisque Seriphos.*

Heinsius on Ovid. Epist. XXI. 81. conjectures *Myconosque*. his conjecture is confirm'd by M. R. 219. for *ventosque* the same MS. has *ventosque*.

339.

*sic ergo gradus, sic ora, manusque
Nate, feres.*

M. R. gradum. So *Britannicus* reads. T. R.

393.

* A MS. of which the various readings were sent me by the Gentleman whose remarks are signed T. R.

393.

Te precor. M. R. deprecor. 418. Dat. M. R. Dant. 466.
contemnit. M. R. contempsit.

655.

Achilles comforting Deidamia says ;

— *Quid desles magno nurus addita ponto ?*

Quid gemis ingentes caelo paritura nepotes ?

Sed pater ante igni, ferroque excisa jacebit

Scyros, & in tumidas ibunt hæc versa procellas

Mænia, quam sævo mea tu connubia perdas

Funere. non adeo parebimus omnia matri.

Vade, sed ereptum taceas, celestque pudorem.

For *pater M. R.* has *patria*, which does not mend the matter. I think, with the author of the notes on *Opian*, that it may be thus :

Sed pater — Ante igni, ferroque, &c.

That is: but you will say, my father will kill me. No, not whilst I can defend you, &c.

For *arreptum* Bernartius conjectur'd *ereptum*, which is in *M. R.*

II. 45.

Hæc tibi virgingæ modo si Lycomedis in aula

Fraude latens, ultro confessum in prælia ducent

Peliden.

M. R. *aula* est. Possibly — in *aula*

Fraude latet. *T. R.*

66.

imina. M. R. mania. 136. deest in M, R.

144.

& jam comitatus Agyrta

tydides aderat, prædictaque dona ferebat.

prædicta, that is, *de quibus ante mentio facta est.*

io Pliny N. H. III. 1. *Quæ autem regio a Bæti ad flu-*

vium Anam tendit extra prædicta, Baturia appellatur.

Vardulique ex prædictis & Cantabri. XII. 16. Sembra-

cena

cena prædictis caret vitiis. XXXIV. 8. longe quidem infra prædictos, probati tamen. Quintilian. X. 1. Therpompus his proximus, ut in historia prædictis minor, — These examples will justify this use of the word *prædictus*. See also Burman on Val. Flaccus VII. 72.

156.

— modo quo Curetes in actu

*Quoque pii Samothracæ eunt. nunc obvia versæ
Pectine Amazonio, modo quo citat orbe Lacænas
Delia, plaudentesque suis intorquet Amyclis.*

M. R. *arcu*. Arcus, Pecten, Orbis, seem to have been the names of three several dances, the first of which was peculiar to the Curetes and Samothracians, the second to the Amazons, the third to the Lacedæmonians, taken from the figure that was formed in dancing them. T. R.

173.

Hinc aliæ quas sexus iners —

I conjectur'd *qua*. Vol. I. p. 242. It is so in M. R. which has also *Hic* for *Hinc*. 417. *cæstum* M. R. *contum*.



[Communicated to me.]

Additions to CAVE'S *Scriptorum Ecclesiasticorum Historia Literaria*, Londini 1688.

P. 11. **I**N the life of Nicodemus ; after these words docet Whelocus Not. ad Hist. Bedæ p. 77, 78. Add, *Extat etiam MS. Saxonice in Bibliotheca Ecclesiæ Christi Cantuariæ*.

P. 22. In the works of Josephus, Extant hæc opera Gr. Basil. 1544. & Lat. ibid. 1567. insert, & *Venetis* 1499. and at the end of the same paragraph, after nulli fere non censent critici. Insert — *Vide Hippolytum*.

P. 69. In the paragraph ΠΡΟΣ ΠΛΑΤΩΝΑ, &c. after ut variè inscribitur, insert, *Jo. Philopon. III. 16. de mundi creatione, ejus fragmentum ita citat; Ὁς ἰωσήφῳ ὁ Ἐβραῖος. ὁ τῷ περὶ τῆς τοῦ Παντός αἰτίας συγκεράματι.* This should be in a parenthesis.

P. 81. After the account of Origen's commentaries on St. John, add, *Commentarius Græcè scriptus in Joannem, extat in bibliothecâ Hieronymi Ulack Cratenfis, in Corcyrà, teste Sponio, in Itin. Vol. I. p. 128. Ibidem Græcè extant sermones Ephrem.*

P. 92. At the end of Novatian's works, it may be observed, that, *Libellum de negatoribus, seu lapsis recipiendis Novatianum, cum adhuc in ecclesiâ degeret, scripsisse, testatur Pacianus ep. tertia.*

P. 96. Among Dionysius's tracts; this sentence may be read thus; *ex his libris plurima fragmenta & excerpta passim exhibentur, in Eusebii Præp. Evang. VII. 19, in Athanasii libro, &c.*

P. 97. The character of Dionysius may be enlarged; *Dionysius, origine, ut ferunt, Græcus, Ex patre Monacho Syria (ut scribit Isidorus cognomento Junior, cujus opus in membranis descriptum extat in bibliothecâ Novellanâ Florent. ad lævam ingredientis) Natus, &c. ita Petrus Lucius in bibliothecâ Carmelitanâ, λόγιος π. καὶ θαυράσιος ἀνὴρ.*

P. 135. This may be added to the works of Constantinus; *Servatur in locupletissimâ illâ tuâ, Domine, & iere Regiâ bibliothecâ, Constantini Augusti Porphyrogeniti ibi publice adhuc ignotus; quem in filii Romani, jam consortis imperii, gratiam pius parens scripsit: vide Epistolam Præfat. Henrico IV. Fran. Regi; in editione Polybii 1609.*

P. 169. After exinde bibliothecæ Patrum Tom. IV. r. 300. insertus. Add this, *Eum Caspar Barthius reensuit, & animadversionum librum adjecit. VIII°. Francf. 1623.*

P. 197. Among the works of Gregory, it may be observed; *Oratio in diem natalem Christi*; *Oratio in S. Stephanum Protomartyrem*; *Ha duæ orationes prodierunt Lipsiæ A. D. 1563, cum versione & notationibus Joach. Camerarii.*

And in the same page, *Epistola ad Eustathium* — *Hanoviæ 1607. primò Parisiis 1606. sed sine indice.*

P. 225. De hæresibus liber de quo Augustinus lib. de hæres. in fine; add, *Hunc, ut puto, edidit Cl. Menardus Paris 1617. sub hoc titulo, S. Hieron. Striden. indiculus de hæresibus Judæorum.*

P. 229. After cui etiam supplementum incerti auctoris accessit, insert, *Jo. Sighardus hunc primus (ut puto) edidit, Bas. 1528. cum Sanfranci libro de Sacramento adversus Berengarium in 8vo. Prodiit iterum ibidem in 8vo, cum supplemento & sententiis P. P. de officia Rectorum eccles. 1539.*

P. 283. Extant opuscula — Latine reddita Paris 1563. add, *extant etiam Greci 8vo, Paris 1563.*

P. 297. After collatione quartâ Synodi quintæ, insert, *Fragmentum e primo libro in Genesim habes apud Jo. Philoponum de creatione mundi cap. VIII. & alibi sæpe in lib. I. II. &c.*

P. 320. Collationes patrum — &c. Extat MS. collationum in bibliothecâ ecclesiæ Divi Jacobi Burigæ.

P. 335. This may be added to Eucherius's works. *Extant Eucherii quæstiones difficiliore in Test. N. & V. in Cerdæ Adversariis sacris, cap. cxv.*

In the same place after editæ Antwerp. 1602: add, *ibidem tunc editæ sunt aliquot illius bomiliæ antea ineditæ.*

P. 339. Subjoin to the end of Valerianus's life and works. *Sermonem de bono disciplinæ Valeriano adjudicavit Goldastus, & sub illius nomine primus edidit cum notis, A. D. 1601, 8vo. una cum collectaneis S. Isidori de prælatis.*

P. 389. Eugyppius — scripsit ad Pascasium Diaconum vitam S. Severini, Noricorum apostoli, insert,
Vita

Vita S. Severini edita est Augusta Vindelicorum 1595, 4to, cum Apollonii Tyrii historia.

P. 411. Extat in omni fere bibliotheca — p. 780. then add, *Et Moguntiae, 8vo, 1524.*

P. 466. Aldhelmus — præter opus paschale, jam deperditum, insert here in a parenthesis (*est forte id opus paschale epistola inter Bonifacianas XLIV.*) Add also at the end of his life and writings, *Vide plura in ejus vita per Will. Malmf. scripta, quæ extat in Angliæ sacra Tom. II. p. 7.*

P. 484. At the bottom of the page insert, *Arsenio Caluti isepouçaxos de Corfeu, il nous fit voir parmi ses livres un MS. Gr. de S. Jean Damascene, qui ne se trouve imprimé, Et qui est intitulé Palilo: c'est cotinme un abrégé de ses oeuvres. Voyage de Spon, Vol. I. p. 127.*

P. 526. Vide quæ hac de re notavit Analect. Tom. IV. p. 630. add, *extat sub Bedæ nomine Patris 1499 Fol.*

P. 539. After epistola — edita Analect. Tom. IV. p. 324. insert, *sermo de vita Et morté gloriose Virginis Mauræ, editus ab N. Camuzæo in promptuario antiquitatum Tricassinarum, 8vo. Augustæ Tricarum 1610.*

P. 660. Among Honorius's works this author mentions only the Libellus de Hæresibus as printed at Basil 1544. Whereas *Editio Basileensis 1544, 8vo, hæc habet Honorii opera,*

1. *De Imagine Mundi.*
2. *De Temporibus Mathefis.*
3. *De Philosophia Mundi, lib. IV.*
4. *De Affectionibus Solis.*
5. *De Ætatibus Mundi Chronicon.*
6. *De Luminaribus, sive script. Eccles.*
7. *De Hæresibus.*

Editore Joanne Herold.

P. 663. Ulgerius—apud Baluzium Miscella. Tom. II p. 200. Add, *Citatur etiam a Jo. Sarisb. in Metalog. II. 20.*

P. 669. Robertus Pulleynus, aliis Pullus, — after Cardinalis tit. S. Eusebii dignitate exornatur; insert, *Robertus Pullus, cujus memoria omnibus bonis jucunda est, diceretur filius subjugalis, nisi sedi apostolicæ deferretur, quæ ipsum de doctore scholastico cancellarium fecit. Jo. Sarisb. in Metalog. l. 5.*

P. 671. Read the first line thus, Gilbertus Folioth, natione Anglus. (*Archidiaconus Middlesexiæ, Registrum Bariense de Croftis MS.*) ex Abbate Leicestrensi, &c.

P. 675. At the end of Hadrian's life and works add this sentence; *extat & epistola ejus ad Fred. Imperat. una cum egregio Imperatoris responso in Spiegellii notis ad Guntheri Ligurinum. p. 143.*

P. 717. Among the works of Robert Grossthead this ought not to be omitted. *Correktorium totius Bibliæ. Extat id opusculum MS. in Bibliotheca ecclesiæ Christi Cant.*

P. 721. Hugo de S. Caro. *scripsit in iv lib. sententiarum Parisiis legeret in theologiâ; quod opus MS. extat in bibliothecâ ecclesiæ Christi Cant.* This is taken no notice of here.

P. 743. Henricus — unde & Henricus Mudanus a plerisque vocatur; insert here, *& primus inter Grandavenenses doctor Theologus putatur.*

The following Observations are upon Mr. WHARTON'S Appendix.

P. 3.

AT the end of Jo. Dun's life, and before his works, add this sentence. *Vide Stephani Penton apparatus ad Theologiam, p. 67.*

P. 15. After this sentence, *Opuscula illa proxime recensita prodierunt simul Venet. 1513. add, editio hæc Veneta accurante Jacobo Zimara facta sol. continet undecim quodlibeta quorum septem antea inedita erant; & tractatus octo.*

In the same page, after quos ferme omnes sibi comparaverat, legisse testatus, add, *Vide Uberti Fblietta elogia clarorum Ligurum*, p. 98.

Afterwards in the same page read thus. Franciscus — Doctor illuminatus & acutus, *abstractionum etiam magister*, diebus, &c.

P. 16. It is not said who put out the Commentaria in 14 libros sententiarum; but *edidit hæc cum quodlibetis Mauritius de Hyberniâ. Venet. 1504, 1507. Fol.*

P. 41. The author says, Prodierunt omnia simul ista opuscula curâ Joannis Sudoris. Paris 1511; but in 70. *Sudoris editione, deest defensorium curatorum, quoniam antea impressum erat.*

P. 65. After excusum prodit Simlerus biblioth. P. 503. insert, *extat & Venet. 1623. & Mediolani 1510.*

Before this in the same page, read thus, Michael Angrianus, seu Aignanus, *rectius de Ayguanis*, gentē Italus, &c.

P. 67. The author says, Balæi diligentiam penitus fugisse haud satis mirari possim. But, *Balæi diligentiam non fugit; vide Centuriam VI. 73.*

P. 71. After & apud Wolfium Lect. memorab. Tom. I. p. 756. insert, *& unâ cum tract. de squaloribus Curia Rom. Basil. 1551, 8vo.* And at the end of the next line, Tom. I. p. 895. add, *& Colon. 1483.*

P. 79. Joannes Charlierius -- Arnulphi & Elizabethæ filius Anno 1377. here insert, *ipse ætatem suam, in Testamento peregrini, sic desinit.*

Mille quater centum viginti quatuor annos

Quatuor adjungens, dinumeres domini.

Sicque Decembris lux est nobis septima; sextus

Et sexagenus inchoat annus ei.

P. 80. Among the Opera read de statibus Ecclesiasticis, *sive de statu Curatorum & privilegiatorum.*

P. 81. Among the same Opera, de sculpturâ & fabricatione idolatricâ, &c. add at the end, *scriptus est hic tractatus 1428.* A little after read, *regulæ morales, sive flores regularium moralium.*

P. 82. Here several dates may be added, as to de parvulis ad Christum trahendis; add 1483. to de pollutione diurnâ, add, 1453.

P. 83. So also in this page to Centilogium de conceptibus, add A. D. 1483. Apr. ix. to the very next, liber de vitâ, &c. add, *finitus* 1431. *impressus* 1489. To de directione seu rectitudine cordis, add 1483. — Also to de remediis --- ab alio Latine versus; add, 1483. To the next line the same date. --- pariter scriptus 1483. --- read *expositio orationis Dominicæ super Dimitte nobis debita nostra*. A little after, collectorium --- super magnificat, *edit.* 1483. *penultimo die Martii*. At the end of the next line, Filio, & Sp. S. add, *Scrip.* 1428. *edit.* 1483. and at the end of the next line but one, --- ante mortem absolutus 1429.

P. 93. Liber de corrupto Ecclesiæ statu, &c. *Est etiam inter opera Jo. Gerson. Colon.* 1483, *cum hoc titulo de vitis ministrorum ecclesiæ*. So also in the same page, de præsulibus Simoniacis, &c. *Hic cum quatuor superioribus tractatibus excusatus est Parisius in ædibus Barranis* 1521, *cum præfatione & auctoris encomio, quæ in ultimâ editione desunt*.

P. 117. Sermones de Tempore & sanctis Lugduni 1509. had formerly another title, *sive quæstiones evangeliorum tam de tempore quam de sanctis*. *Daventia* 1484.

P. 134. After Antwerp. 1621, 8vo, insert, *Ant.* 1626, *cum illius vitâ*.

P. 137. In the life Mat. Camariota, after habetur MS. in bibliotheca Augustanâ, insert, *Synopsis Rhetoricæ quondam Matthæi Camariotæ, edidit Heskelius Græce, Aug. Vind.* 1595.

P. 158. Read thus, Angelus, *Carletus, (ita enim versus in fine editionis Nurenbergensis* 1498, *Nec Carleta minus gens felix unde creatus)* de Clavasio, natione Italus, &c.

P. 165. Meditatio in Psalmum xxx. in te Domine speravi, add, *hanc morte præveniente non finivit; extat Anglicè in fine libri cui titulus, a goodly Primer, Lond.* 1535.

P. 170. *Catalogus Scriptorum* ---- prodiit Moguntia 1494. Add here, *Basileæ* 1494, fol. quæ ut putô, est editio omnium prima.

P. 178. Among the works of Boufardus insert this, A. D. 1499. edidit Boufardus Parisiis commentarias in epistolas ex Augustino per Bedam collectos, & Petro Securiabili dedicavit.

P. 192. There is another edition of that book de ratione studii, &c. not mentioned here, viz. *Basil.* 1541, 8vo. And after *Ædes Legum* insert these several tracts. *Declamationes Syllanæ. v. Antw.* 1520, 4to.

Veritas fucata, sive de licentiâ poeticâ, Lovan. 1523, 4to.

Declamatio pro Noveriâ, contra Quintilianum, ib. 4to.

Præfatio in leges Ciceronis, ib.

P. 193. De somno & vigilia, read *somnium & vigilia*. And there is another edition of *Satellitium animi*, viz. *Basil.* 1541. For de virtute fucatâ, read, de veritate fucatâ, and for virgipis deiparæ oratio, read ovatio.

P. 194. Mantuanus — natus est anno 1448. die xvii Aprilis. Insert here, *Mantuanum a Jovii censura vindicat Petrus Lucius in bibliotheca sua Carmelitana*.

P. 196. In the works of Petrus Martyr Anglerius this has been omitted, *Hujus autoris decadas octo de novo orbe*, edidit Richardus Hakluytus nostras. *Parif.* 1587, 8vo. & præfixâ insigni epistolâ Gualtero Ralegho dicavit.

P. 198. Alia nonnulla ---- Ord. Minor. p. 256. add there, edidit Franc. de Mayronis in sent. & quodlibeta ejusdem cum præfatione in quâ multa habet de scriptis Mayronis Venet. 1504, fol. edidit & tres libros Scoti in sentent. 1513. fol. *Parif.*

P. 199. At the end of the first work of Jacobus Almainus, add this, in editione *Parif.* 1518. habentur additiones magistri David Cranston, Scoti Doctoris Theologi, quæ nescio an habeantur in editionibus superioribus. — Quæstio in vesperiis, &c. had an edition at *Parif.* 1518, fol. — So also lectura in iv — extat ibid. *Parif.* 1518, fol. so also Lectura in iii, &c. *Parif.* 1518, fol. Finita est ista lectura 1512. — Expositio in quæstiones, &c. was in

in the same edition, viz. *Parif. 1518, fol.* — It is said here, *prodierunt opera Almaini (nescio tamen an non omnia) Parif. 1516.* But observe, *Vincentius Doefmier Redonenfis artium & medicinæ Parif. doctor, Jacobi difcipulus, sex ejus tractatus, ut fupra videre eft, Parififis 1518, fol. edidit; de quibus in præfatione dicit: Hæc funt omnia ejus opuscula, quæ ipfe non negavit effe fua.*—

I fhall make but two or three Observations upon the fecond volume, or as it is in the Title-page, *Pars altera.*

P. 1. After refert Irenæus, l. 1. c. 17. p. 104. infert, *Evangelium infantie Servatoris, Arabicè & Latinè, edidit Henricus Sike, 8vo. Trajecti ad Rhenum 1697.*

P. 58. After Cotelerius p. 368. add, in *Antwerp. ed. 537, &c.*

P. 567. To the life of Joannes Gocchius, cognomine Pupperus, fubjoin this account; Joannes Pupper, de Goch, confeffor monialium apud Mechliniam in Thabor. vir fingulari eruditione, ac fuo tempore nulli fecundus, libertatis Chriftianæ propugnator acerrimus, interpres legis evangelicæ diligentiffimus; his verbis eum depingit Cornelius Grapheus in præfatione ad librum de libertate Chriftianâ quem Antwerpiz, A. D. 1521 in 4to, edidit. Ludovicus Guicciardinus in Germaniæ inferioris defcriptione Joannem Gocchium primum inter memorabiles & celebres fcriptores Mechliniæ natos recenfet. Henricus Oræus in Nomenclatore præcipuorum doctorum, Joannes, inquit, Gocchius Prefbyter Mechlinienfis, rectè fenfit de justificatione 1480. quamobrem in indice librorum prohibitorum damnatur: ante fragmenta aliquot Gocchii extat nescio cujus epiftola gratulatoria fuper inventione & editione lucubrationum Joannis Tauleri ord. prædic. Wefſeli. Phriſii Groningenſis, & Joannis Gocchii Mechlinienſis; in qua epiftola vere Germanus & gneſios Theologus vocatur. Una cum iſtis fragmentis edita eſt Gocchii epiftola de Scripturæ
factæ

sacrae dignitate & irrefragabili autoritate; & quo judicio aliorum scripta, praesertim Scholasticorum & Philosophorum sint legenda: quae epistola est, ut puto, responsoria ad libellum cujusdam fratris ordinis praedicatorum nomine Engelberti.

B.



[Communicated to me.]

LACTANTIUS.

EPITOME DIVINARUM INSTITUTIONUM.

THE greatest part of this book was copied about twenty years ago by a learned German, Mr. Pfaff, from an old MS. in the Library at Turin, and first publish'd by Father Nourry at Paris in the year 1712. It is owing to the antiquity of this MS. which was wrote at least 1200 years ago, that this book is come down to us with fewer faults than any other that I know of, which we have only from one MS. ; in this point very different from Tertullian *de Oratione*, and the Treatise *de Mortibus Persecutorum*, which have been given in these papers. We have indeed here a great advantage ; Lactantius himself in his larger work to direct us in the restoring of a corrupt place, or the settling of a doubtful phrase and expression ; as, on the other hand, the authority of this MS. may often lead us to the true reading in his *Divine Institutions*, which has been chang'd in the more recent MSS.

Some time after Mr. Pfaff had taken that copy from which the *Epitome* was printed *, the learned Marquis Scipio

* See Memoirs of Literature. Vol. 5. p. 391. second Edition.

Scipio Maffei transcrib'd above one half of it, and printed the first five chapters from the same MS. with great accuracy, and with such improvements from the MS. itself, as shew that a new and exact collation of that MS. wou'd still restore many of the corrupt places in the printed book. I will here take notice of some of them, and add some further remarks, which perhaps would be confirm'd by a more accurate collation of the MS.

PRÆFATIO.

Credo, ut ad te scribam, tuumque nomen in nostro qualicunque opere celebretur.] The MS. here, as represented by Maffei, has thus; Credo, ut ad te *aliquid* scribam, &c. which is certainly right.

Ibid. Sic tamen, ut neque res ad copiam, neque claritas ad intelligentiam deesse videatur in hoc opere, quo in lucem veritas protrahenda est. Caput 1. Prima incidit quæstio, sitne aliqua providentia, quæ aut fecerit aut regat mundum.] Thus the Paris and Dr. Davies's edition; but the MS. distinguishes much better in this manner; sic tamen ut neque res ad copiam, neque claritas ad intelligentiam deesse videatur. Caput 1. In hoc opere, quo in lucem veritas protrahenda est, prima incidit quæstio, &c. And again the MS. rightly places the end of the first, and the beginning of the second chapter, in the same manner as Dr. Davies had restor'd them by conjecture.

Cap. II.

Cum sibi quisque *pro moribus* consulat.] Omnino legendum, *pro viribus* consulat. Davies. I take *pro moribus* to be right. So Laët. l. 5. c. 11. Accepta enim potestate, *pro suis moribus* quisque sæviit. Alii præ nimia timiditate, plus ausi sunt, quam jubebatur. l. 5. c. 16, Jura sibi homines pro utilitate sanxisse, scilicet varia *pro moribus*, Cyprian. ad Donat. difficile prorsus ac durum, *pro illis tunc moribus*, opinabar,

Ibid,

Ibid. Is autem Deus putandus est, qui potest totum, *quam* qui de toto minimum.] To Dr. Davies's note upon this place we may add, Laët. l. 1. c. 3. Ita fit, ut ad regendum mundum unius perfecta virtute *magis* opus sit, quam imbecillitate multorum. *Magis* is not in three MSS. which I have seen, and ought to be left out of our editions. Laët. l. 5. c. 12. An boni nostri qualitas ex populi *potius* pendebit erroribus, quam ex conscientia nostra, & iudicio Dei? And here two MSS. have not *potius*. Laët. de Opificio Dei, c. 19. Qui si delicatus *magis* ac tener in hac vita fuerit, quam ratio ejus exposcit. In this place too *magis* is left out of three MSS. and Isaacus, who is generally too negligent in giving us the varieties of his MSS. remarks that this word was not in three of them. These examples are sufficient to shew the use of this phrase in Lactantius, and confirm the reading of the MS. in this place. But as Mr. Pfaff here thought it necessary to put *non* instead of *quam*, so has Renatus Vallinus done in Boetius de Consolatione Philosophiæ, l. 1. prose 2. Sed medicinæ, inquit, tempus est, *non* querelæ; where eight ancient MSS. read, as it shou'd be, *quam* querelæ, and one only of the most recent of them, yet above 500 Years old, has, *magis quam* querelæ.

Cap. IV.

Cum hi omnes, & quid sit Deus, definire tentaverint, nec ulli subjectum esse naturæ, cum ab ipso sit omnis natura generata.] Maffei's transcript of the MS. confirms the suspicion * that something was wanting to complete this sentence; it adds a new member to it, and gives it right, as follows; cum hi omnes, & quid sit Deus, definire tentaverint, *Et ab eo solo regi mundum adfirmaverint*, nec ulli subjectum esse naturæ, cum ab eo sit omnis natura generata.

A a a 2

Cap.

* See above, p. 198.

Cap. V.

Quarum (sc. Sibyllarum) testimonia, quia brevare non poteram, prætermisi; quæ si desideras, ad ipsos tibi libros *revertendum* est.] The MS. has *recurrendum* est, which is right, and ought to be restor'd in our editions.

Cap. IX.

Num in terram Vulcanus *semen* effudit, & inde homo tanquam fungus enatus est?] Mr. Pfaff observes that *semen* is not in the MS.; and I have also found in Lact. l. i. c. 17. Tum in illa colluctatione Vulcanum in terram profudisse aiunt *semen*, unde fit Erichthonius natus, that the word *semen* is wanting in one of the best MS. I have met with. It seems probable to me, that the author did not write it in either place.

Cap. XII.

Multa sic poetæ colorant, quod qui nesciunt, tanquam mendaces eos arguunt, verbo duntaxat. Nam re quidem credunt, quoniam deorum simulachra sic fingunt;] The sense of this passage is obscure by a wrong pointing; it will be clear and plain, if we distinguish in this manner; Multa sic poetæ colorant; quod qui nesciunt, tanquam mendaces eos arguunt; verbo duntaxat: nam re quidem credunt, &c. Lact. l. i. c. 11. Mentitos esse poetæ aiunt, & his tamen credunt: immo vero non esse mentitos, re ipsa probant.

Cap. XIII.

Hæc ut scripta sunt, Jovis fratrumque ejus stirps atque cognatio, in hunc modum nobis ex sacra scriptione traditum est.] Leg. *tradita* est. Davies, who I think is mistaken. I wou'd change nothing but the pointing. These are Ennius's words in his Translation of the *Sacra Historia* of Euhemerus, which shou'd be thus pointed; Hæc, ut scripta sunt, Jovis fratrumque ejus stirps atque cognatio. In hunc modum nobis ex sacra scriptione traditum est. In Lactantius indeed l. i. c. 13. it is printed *tradita est*; but from this place of the *Ep. 1me*,
I and

and by the authority of three MSS. we must correct it, *traditum est*.

Cap. XXII.

Et *Fatuam* Faunam conjugem sororemque inter Deos conlocavit.] I think it not amiss to take notice, that the MS. has *Fentan* Faunam, since it is not mention'd in Dr. Davies's edition; and that in Lact. l. 1. c. 22. one MS. has *sentam* Faunam; where also instead of *EAM-que conjugem consecravit*, read from three MSS. *EANDEM-que conjugem, consecravit*. so the MSS. of Arnobius, l. 1. p. 20. ed. Lugd. for *Fauna Fatua*, have *Fenta Fatua*; and l. 5. p. 168. for *Faunam igitur Fatuam*, they have *Fetam igitur Fatuam*.

Cap. XXIII.

Cum *amputatis* genitalibus a viris migrant, nec ad foeminas transeunt, aut sectis humeris detestabiles aras proprio cruore respergunt.] The MS. has *jam putatis*; I think we shou'd read, *cum aut amputatis — aut sectis humeris, &c.*

Cap. XXV.

Nam, cum ipse opus Dei sit, simulachrum autem opus hominis, non potest humanum opus divino anteponi, & sicut Deus hominis parens est, ita simulachri homo. Stultus igitur & amens, qui adorat, quod ipse fabricavit.] The sense and the reasoning in this place is very much embarrass'd. Dr. Davies's note upon it is; Incommoda distinctio sensum reddit turbatiorem. Sic igitur interpunge, — *anteponi. Et sicut Deus, &c.* But even this way of pointing does not clear up the passage to me. I wou'd read and point it with a small alteration thus; nam, cum ipse opus Dei sit, simulachrum autem opus hominis, non potest humanum opus divino anteponi; & sicut, ut Deus hominis parens est, ita simulachri homo, stultus igitur & amens, qui adorat, quod ipse fabricavit. Lact. l. 2. c. 2. Homo igitur illorum (sc. simulachrorum) quasi parens putandus est, per cujus manus nata sunt, &c.

I believe the same correction is necessary in Lact. l. 6.

c. 1. Nam *sicut* in secundo libro docuimus, cœli ratio in animo, terræ autem in corpore est. *Qui* bona negligunt animi, & corporis appetunt, in tenebris ac morte versantur ; where I propose to read, Nam *si, ut* in secundo libro docuimus, cœli ratio in animo, terræ autem in corpore est : *qui* bona negligunt animi, & corporis appetunt, &c. and I find the same mistake in the Oxford edition of 1684, and the Cambridge of 1685, in Lact. *de Ira Dei*, cap. 18. Nam, *sicut* ait Plato, nemo prudens punit, quia peccatum est, sed ne peccetur. *Apparet* quam malum vir sapiens proposuerit exemplum. But upon consulting Isaëus's edition I found it there, as I had corrected it, Nam *si, ut* ait Plato, — ne peccetur : *apparet*, &c.

Cap. XXVII.

Ipsumque Paradisum vallo igneo circumfudit, ne quis hominum ad diem usque judicii *ad* locum illum perpetuæ beatitudinis conaretur *irrepere*.] Give me leave to propose what always occurs to me when I read this passage, — *in* locum illum perpetuæ beatitudinis conaretur *irrumperere* ; and point the next sentence thus ; Secuta est hominem mors ex Dei sententia. Et tamen, &c. see Lact. l. 2. c. 12.

Ibid. Ita Diaboli satellites facti, ut haberent solatium perditionis suæ, ad perdendos homines converterunt.] Which Lactantius thus expresses, l. 2. c. 14. Hi, ut dico, spiritus contaminati ac perdit, per omnem terram vagantur, & solatium perditionis suæ perdendis hominibus operantur. So three MSS. which I have consulted ; but I think it shou'd be, & *in* solatium perditionis suæ perdendis hominibus operantur, as I since find the famous *Codex Bononiensis*, which is near as old as this MS. of the Epitome, has it.

Cap. XXVIII.

Denique Socrates habere se a prima pueritia custodem, rectoremque vitæ suæ dæmonem prædicabat, sine cuius nutu & imperio nihil agere posset.] This passage directs

us how to restore a like one, Lact. 1. 2. c. 14. Et Socrates esse circa se assiduum *dæmona* loquebatur; qui sibi puero adhæsisset; cujus arbitrio & nutu sua vita regeretur. Read, Et Socrates esse circa se assiduum *dæmonem* loquebatur, qui a puero sibi adhæsisset, cujus nutu & arbitrio sua vita regeretur. I read a *puero* from conjecture; it is here, a *prima pueritia*, in Plato ἐκ παυδὸς; the rest is from the MSS.

Ibid. Ut mentes hominum per ambiguos exitus mentita *divinatione* deludant.] Here again we must correct Lact. 1. 2. c. 16. from the Epitome; Ita hominum credulitatem mentita *divinitate* deludunt, quod illis verum aperire non expedit. Read there, — mentita *divinatione* deludunt.

Ibid. Ut oppressa veritate, summi ac singularis Dei nomen in oblivionem *veniret*.] Leg. *veniret*, sensu flagitante. Davies. Which is confirm'd by Lactant. 1. 2. c. 16. Hac versutia, & his artibus notitiam veri ac singularis Dei apud omnes *inveteraverunt*. The last word I take to be faulty; perhaps it shou'd be, *interverterunt*, or *inmutaverunt*.

Cap. XXIX.

Cur vero *ipsi dæmoni* APXHN a principio fecit, ut esset, qui cuncta corrumpere, cuncta disperderet.] Dr. Davies proposes, cur vero *ipse dæmoniarchen*; I wou'd read and point it thus; Cur vero *ipsum dæmoniarchen* a principio fecit, ut esset, qui cuncta corrumpere, cuncta disperderet?

Ibid. Nihil prorsus, inquit, istis insulsius, qui opinantur bona esse potuisse, si non essent *ibidem* mala.] Forsan legendum est *itidem*. Pfaffius, & recte. So we find it. p. 59. Namque *itidem* sunt bona & mala.

Cap. XXX.

Philosophia est amor vel studium sapientiæ. Non est ergo ipsa sapientia, quia necesse est aliud esse, quod amat, aliud, quod amatur. Si studium est sapientiæ, ne sic quidem philosophia sapientia est:] A little attention

tention to the reasoning in this place will shew us that something is wanting either in the MS. itself, or the copy taken from it, occasion'd probably by the repetition of the same words. I wou'd read thus; *Philosophia est amor vel studium sapientiae. Si amor est sapientiae, non est ergo ipsa sapientia — Si studium est sapientiae, &c.* Cicero de Legibus l. 1. cap. 22. Ita fit mater omnium bonarum rerum sapientia; a cujus amore Græco verbo philosophia nomen invenit. Two MSS. one of which is 600 years old, leave out *a*; whence it seems probable we shou'd read, — bonarum rerum sapientia; cujus amor è Græco verbo, &c.

Ibid. Apparet illud studium non esse, quòd ad ipsam rem, quæ studio petitur, non potest perveniri.] Read, quo ad ipsam rem. p. 63. Dicam ne studium quidem esse sapientiae, quo sapientia non comprehenditur.

Cap. XXXII.

Ita philosophi, quia nihil munimenti habent, mutuis se vulneribus extinguant, & ipsa tota philosophia suis se armis consumat ac finiat.] Read, — mutuis se vulneribus extinguunt, & ipsa tota philosophia suis se armis consumit ac conficit. Lact. l. 3. c. 4. ut jam videatur (philosophia) jampridem suis armis esse confecta. Ibid. Ita se ipsam philosophia consumit & conficit. l. 3. c. 6. Philosophia omnis extincta est.

Cap. XXXIII.

Sed virtus non potest esse summum bonum, — sed efficere aut procreare summum bonum debet.] Read, efficere ac procreare. Lact. l. 3. c. 8. Non enim virtus ipsa est summum bonum, sed effectrix & mater est summi boni: quoniam perveniri ad illud sine virtute non potest.

Ibid. Nec enim beatus putandus est, qui vel auditu aliquid didicerit, vel parva lectione cognoverit:] Legendum puto, vel priva lectione cognoverit, hoc est, privatâ propriâ. Davies. I think the same word ought to be restor'd in this passage of Arnobius, l. 5. p. 171. Non

Non esse arbitror necessarium sermone quoque hic multo membra ire per singula, quantæque insint in partibus *pravis* turpitudinum scatebræ flagitiorumque monstrare: I wou'd read here, in partibus *privis*; again l. 6. p. 204. Quia quæ sunt *privata* singulæque natura, multa fieri nequeunt simplicitatis suæ integritate servata; and here Stewechius has corrected it right, quia quæ sunt *priva* singulæque natura, &c. I cannot but approve of Dr. Davies's emendation, though I had attempted to change *parva* into *prævia* or *propria*.

Cap. XXXIV.

Ad justitiam nasci homines non modo litteræ sacræ docent, verùm etiam *idem* ipsi philosophi nonnunquam fatentur.] This MS. of the Epitome, as well as most old ones, writes *idem* and *iidem* without any difference; the sense in each place must direct us to choose what is right. Cap. 28. in the MS. it is *idem* Astrologiam, for *iidem*; and Cap. 39. *Idem* Cynici for *iidem*; and in other places; and I think it wou'd be better here, verùm etiam *iidem* ipsi philosophi, &c. Laët. l. 3. c. 10. Nam quid est, cur *iidem ipsi* (sc. philosophi) disputent. Ibid. *Easdem* tamen etsi ultima fames urgeat, nihilominus generis cui animalibus parcunt.] The MS. has *eandem*; I wou'd read, *eadem* tamen, etsi ultima fames urgeat, &c.

Cap. XXXV.

Inanis igitur & inutilis omnis philosophia reperitur, quæ nec rationem hominis comprehendere, nec officium potuit munusque complere.] Laët. l. 3. c. 13. Apparet falsam & inanem esse omnem philosophiam; quia nec instruit ad justitiæ munera, nec officium hominis rationemque *confirmat*. One MS. furnishes us with the true reading in this place, which is confirm'd by the Epitome, — nec officium hominis rationemque *consummat*. So Epit. c. 64. ut justitiam *consummet*. And c. 66. Illud quoque ad *consummandam* pudicitiam jungitur, And

c. 68. ut omne veritatis arcanum *consummarent*, atque aliquo veluti fine concluderent.

Cap. XXXVIII.

As I propose to change nothing but the pointing, I will transcribe it as I think it ought to be ; tamen quia Deum ignorarit, (Plato) in multis ita lapsus est, ut nemo deterius erraverit. Imprimis quòd in libris civilibus — sed, sicut in gregibus pecudum, confusa & indiscreta omnia? Nulla erit in viris continentia, nulla in foeminis pudicitia?

Ibid. *Hanc* ille licet humanitatem, licet pietatem vocet, non rem sed nomen immutat.] Read, *Hunc* ille licet humanitatem, &c. *bunc* must be referr'd to *miseri cordiæ affectum* in the preceding sentence. And it immediately follows, *Hic* est affectus, qui soli homini datus est.

Cap. XXXIX.

Xenophanes orbem lunæ decem & octo partibus dixit esse majorem, quàm hæc nostra sit terra. *Itaque* intra sinum ejus aliam terram contineri, quæ ab hominibus & omnis generis animalibus incolatur.] Read, — quam hæc nostra sit terra ; *atque* intra sinum ejus, &c.

Ibid, Diogenes cum choro canum suorum, qui virtutem illam summam & exactam rerum omnium contentu *profiteatur*, mendicare victum maluit.] I think it shou'd be, *profitentur*.

Ibid. *Non* melior his Aristippus, qui, credo, ut amiculæ suæ Laidi placeret, Cyrenaicam instituit disciplinam, quâ summi boni finem in voluptate corporis collocavit, ne aut peccatis auctoritas, aut vitiis doctrina deesset.] A very small change will raise this sentence, and make it agree better with what follows ; *Num* melior his Aristippus, — ne aut peccatis auctoritas, aut vitiis doctrina deesset? An illi fortiores magis sunt probandi, &c.

Cap. XLI.

Nam Deum verum colere *id* est, nec aliud quidquam, *quam sapientiam*.] This is manifestly corrupt ; Dr. Davies

vies corrects it thus ; — *idem* est, nec aliud quicquam, quàm *sapientia* : give me leave to offer another conjecture which I think more probable ; Nam Deum verum colere, id est, nec aliud quidquam, *sapientia*. Lact. l. 4. c. 3. Idcirco & in sapientia religio, & in religione sapientia est. Ergo non potest segregari ; quia *sapere, nihil aliud est*, nisi Deum verum justis ac piis cultibus honorare.

Cap. XLII.

Hoc opifice, ut Hermes ait, & consiliatore, ut Sibylla, & præclaram & mirabilem hujus mundi fabricam machinatus est.] I wou'd leave out & ; but it is of more consequence to correct the passage of Lact. l. 4. c. 6. which Dr. Davies has attempted to do in his note in this place ; Et quamvis alios postea innumerabiles *per* ipsum creavisset, quos angelos dicimus ; I doubt not but we ought to read, Et quamvis alios postea innumerabiles *præter* ipsum creavisset, &c.

Cap. XLIII.

Ut alium mitteret novæ legis latorem, &, ingrato populo ab hæreditate summoto, aliam sibi plebem fideiorem de exteris gentibus congregaret.] It were to be wish'd that Dr. Davies had given us in his edition all the various readings taken notice of by Mr. Pfaff ; Mr. Pfaff remarks here, that the MS. had, *ut*, ingrato populo, &c. which he chang'd into & without reason. Read therefore with the MS. *ut* ingrato populo — de exteris gentibus congregaret.

Cap. XLVI.

Hæc omnia prophetæ sic futura esse prædixerant.] The MS. has, *Quæ omnia*, which is right, and shou'd not be chang'd.

Ibid. *Quæ à Deo*, propter illam Christi crucem, facta sunt, ut hoc in scripturis eorum *Salomoni* ante testatus sit, dicens:] Legendum, *Salomon*. Davies. rectè. And we must read too, as I corrected it in the notes

upon the Treatise *De Mortibus Persecutorum*, cap. 42. Quæ adeo propter illam Christi crucem facta sunt, ut hoc, &c. See above, p. 202, p. 227, p. 233.

Cap. L.

Exemplis igitur opus est, ut ea, quæ præcipiuntur, habeant firmitatem ; & si quis *contumax* extiterit, ac dixerit non posse fieri, præceptor illum præsentī opere convincat.] Here the Epitome leads us to correct a passage in Lactantius, where he treats the same subject more largely ; l. 4. c. 24. Oportet magistrum doctoremque virtutis, *bominum* (read from one of my best MS. *homini*) simillimum fieri ; ut vincendo peccatum, doceat hominem, vinci ab eo posse peccatum. Si vero sit immortalis, exemplum proponere homini nullo modo potest. Existet enim *constans* aliquis ac dicet. It seems probable to me that he wrote, Existet enim *contumax* aliquis ; in the same chapter, *Contumacia* enim redargui non potest, nisi exemplo.

Ibid. Christus itaque, cum doctor virtutis ad homines mitteretur, — si corpus hominis non induisset, non posset facere, quæ docebat, id est, non irasci, non cupere divitias, non libidine inflammari, dolorem non timere, mortem contemnere. Hæc sunt utique *virtutes*, sed fieri sine carne non possunt.] I think it will be far better, Hæc sunt utique *virtutis*, &c.

Cap. LI.

Et sicut ipse ante passionem dæmonas verbo & imperio proturbabat, sic nunc nomine ac signo passionis *eiusdem spiritus* immundi, quando in corpora hominum inreperint, exiguntur.] Read, — signo passionis *eius iidem* spiritus immundi, &c. Lact. l. 4. c. 27. Nam sicut ipse, cum inter homines ageret, universos dæmonas verbo fugabat ; — ita nunc sectatores ejus, *eosdem spiritus* inquinatos, de hominibus, & nomine magistri sui & signo passionis excludunt. I will add a passage of Minucius Felix, in order to propose a conjecture upon it ; cap. 27. where he is speaking to the same purpose ; ipsius testi-

bus

bus esse eos dæmonas *de se verum confitentibus* credite. Adjurati enim per Deum verum & solum, inviti, miseri, *corporibus* inhorrescunt; vel exiliunt statim, vel evanescent gradatim, prout fides patientis adjuvat, aut gratia curantes aspirat. After *credite* the MS., though something defac'd, adds *fissis* (sic) and before *vel exiliunt* it inserts & ; and these words, *de se verum confitentibus* are only an interlineation. Hence I think it probable we ought to read, *Ipsis testibus esse eos dæmonas credite fissis*. Adjurati enim per Deum verum & solum, inviti, miseri inhorrescunt; *e corporibus* vel exiliunt statim, vel evanescent gradatim, &c.

Ibid. Quid ergo speraverint de suis religionibus *cumque* sua sapientia Græci, cum videant.] Dr. Davies corrects it, *omnique* sua sapientia; I wou'd read, *inque* sua sapientia.

Cap. LII.

Et verâ sapientiâ, id est religione, susceptâ, fiant immortalitatis hæredes.] For & the MS. has *sed*, which is right, and frequently us'd by Lactantius in that manner.

Ibid. *Ut* inter mucrones locum pietas *haberet*. Inaudita est crudelitas, cum innocentia nec victorum hostium conditionem meretur.] Dr. Davies has very well restor'd the sense of this passage, & inter mucrones locum pietas *habet*. I would only add to his correction, & inter mucrones locum pietas *habet*. *At* inaudita est crudelitas, &c.

Cap. LV.

Solam esse justitiam, quæ nec sibi tantum conciliata sit, nec occulta, sed foras tota promineat, & ad bene faciendum prona sit, *ut* quamplurimis profit.] I wou'd read, & quamplurimis profit.

Cap. LVI.

Ejusque legi *aut* præceptis obtemperare.] Scribendum credo, & præceptis. Davies. which I find confirm'd by an old MS.

Cap.

Cap. LX.

Sic de nostris animis prius vitia detrahenda, & tunc de-
 mum virtutes *inferenda*.] Hence correct Laët. l. 6. c. 3.
 Sive enim virtutes *inferas*, vitia sua sponte decedent;
 sive *etiam* vitia eximas, virtutes ultro subibunt. Read
 from two MSS. Sive enim virtutes *inferas*; the same
 MSS. leave out *etiam*. It follows in the same chapter,
 nec virtutes *inferi* sine detractioe vitiorum. See Epit.
 cap. 61.

Cap. LXI.

Ira igitur ad coercionem peccatorum, id est, ad regen-
 dam subiectorum disciplinam, data est à Deo, ut metu
 licentiam comprimat & compescat audaciam.] The
 words à Deo are not in the old Turin MS. of the *Epi-
 tome*, and ought to be struck out; as it follows below,
 without any such addition, Cupiditas quoque ad deside-
 randa & conquirenda vitæ necessaria tributa est. And
 perhaps we shou'd read, ut metu licentiam comprimat,
 &c. Laët. l. 6. c. 19. Iræ affectus (datus est) ad coer-
 cenda peccata eorum, qui sunt in nostra potestate, id
 est, ut arctiore disciplina minor ætas ad probitatem ius-
 titiamque formetur; quæ nisi metu cohibeatur, licentia
 pariet audaciam.

Cap. LXII.

Cohibenda est ira, quum patimur injuriam, ut & ma-
 lum comprimatur, quod ex certamine impendet, & ut
 duas maximas virtutes innocentiam patientiamque tene-
 amus.] Read, & duas maximas virtutes, &c. the old
 Turin MS. leaves out *ut*.

Ibid. Qui autem *rapitur* auditu.] I shou'd prefer, Qui
 autem *capitur* auditu; in this chapter, sermonis suavi-
 tate *capuntur*. And, quæ autem *capitur* de specie mu-
 lierum, &c. Laët. l. 6. c. 21. Restat unum, — ne *ca-
 piamur* iis, quæ ad sensum intimum penetrant. Again
 in the same chapter, Carmen autem compositum, &
 oratio cum suavitate decipiens, *capit* mentes.

Cap.

Cap. LXIII.

Invenit tamen consuetudo, quatenus homicidium sine bello ac *sine* legibus faciat, & hoc sibi voluptas quod scelus *vindicabit.*] For the many varieties of the MSS. and editions, I refer the reader to Dr. Davies's note on this place. His emendation does not seem probable; I wou'd read and point the sentence thus; Invenit tamen consuetudo, quatenus homicidium sine bello ac legibus faciat; & hoc sibi voluptas, quod scelus, *vindicavit.* Consider what immediately goes before it; Ideo severissimis *legibus* vita nostra munitur, ideo *bella* execrabilia sunt.

Cap. LXIV.

Superatis autem affectibus, & perdomitis voluptatibus, facilis in comprimendis cæteris labor est *ei, qui sit Dei veritatisque sectator.*] The old MS. of Turin has not these words, *ei qui sit*; which being left out, I think the emendation is certain and easy, — facilis in comprimendis cæteris labor est Dei veritatisque *sectatori.* Laët. l. 6. c. 18. Cætera (two MSS. add *autem*) quæ observare cultor Dei debet, facilia sunt, illis virtutibus comprehensis; *ut* non mentiatur unquam, decipiendi aut nocendi causa. Read from one MS. — comprehensis. Non mentiatur, &c.

Ibid. Verus præceptum est, non occidere; quod non sic accipi debet, tanquam jubeamur ab homicidio tantum, quod etiam legibus publicis vindicatur, manus abstinere. *Sed* hac jussione interposita, nec verbo licebit, &c.] Point it thus; — manus abstinere; *sed* hac jussione, &c.

Cap. LXIX.

Potest *ergo* existere perversus aliquis.] The old Turin MS. has not *ergo*.

Ibid. Sic & mundum Deus ad usum aliquem fecerit necesse est.] Laët. l. 7. c. 4. Similiter cetera, quæcunque fiunt, *non* utique in supervacuum, sed ad usus aliquos

quos *utiles* laborantur. I doubt not, but it ought to be
— sed ad usus aliquos laborantur.

Cap. LXXI.

Apparet, eum, *qui* usum ignis habeat, non esse mortalem; quoniam id illi proximum, id familiare est, sine quo non potest nec lux, nec vita constare.] Leg. *quia* usum ignis habeat. Davies. malè. These words give us the reason of his argument, quoniam id illi proximum, &c. So Lact. I. 7. c. 9. Unde apparet, hominem, *qui* eo utitur, immortalem sortitum esse conditionem; quia id illi familiare est, quod facit vitam.

Cap. LXXIV.

Et anteibit eum claritas ignea, & vis inæstimabilis Angelorum; & extinguetur omnis illa multitudo impiorum.] Hence we may correct Lact. I. 7. c. 19. Et antecedet eum flamma inextinguibilis; & virtus Angelorum *tradet* in manus justorum multitudinem illam; where we must read and point thus; Et antecedet eum flamma inextinguibilis, & virtus Angelorum; & *tradet* in manus, &c.



LACTANTII EPITOME.

C. 55.

CUR nobis auferimus libertatem, sed quasi additi alienis servimus erroribus?

I proposed *et* pag. 204. I should have observed that there is a particular use of the word *sed*. *Sed* is commonly *conjunctio adversativa*: but it seems sometimes to be not *adversative* but *intensive*.

Cicero ad Attic. III. 15. *hic mihi primum meum consilium defuit, sed etiam obfuit.*

Ad

Ad Attic. IV. *Amisimus, mi Pomponi, omnem succum ac sanguinem, sed etiam faciem pristinam civitatis.*

Item X. 16. *Tu quoniam quartana cares, & novum morbum removisti, sed etiam gravedinem.* Other MSS. have *nedom*. some read *non modo*.

Auctor Rhet. ad Herenn. *Traductio est, quæ facit, ut cum idem verbum crebrius ponatur, non offendant animum, sed etiam concinniores orationem reddat.*

Philip. XIII. *Brundisi in sinu avarissimæ, sed etiam crudelissimæ uxoris deletos Martiæ legionis centuriones trucidavit.* Others have — *non modo avarissimæ* —.

De Orat. II. *Invident autem homines maxime paribus, aut inferioribus, cum se reliquos sentiunt: illos autem dolent evolasse: sed etiam superioribus invidetur.*

Ad Attic. V. 21. *Q. Volusium, tui Tiberii generum, certum hominem, sed mirifice etiam abstinentem, misi in Cyprum.*

Famil. Ep. XIII. 64. *Hoc in genere, si eum adjuveris eo studio, quo ostendisti: apud ipsum præclarissime posueris: sed mihi etiam gratissimum feceris.*

These examples are collected by Victorius and Malaspina: they had been observed, I fancy, by Dr. Davies, and that might perhaps be the reason why he let this passage stand in Lactantius, without offering to correct it. It may be urged that since Cicero uses the word *sed* in this manner, it is no wonder that Lactantius, whose style is Ciceronian, should do so too. I confess it makes me somewhat doubtful about the alteration I proposed; but it does not convince me that I was in the wrong: for I have this farther to offer in vindication of my conjecture.

1. The word *sed* in the places above-quoted, either is used as if *non modo* were to be subunderstood, or it is used *intensively*, as if it were *quinimo*, *imo vero*. For example, *Hic mihi primum meum consilium defuit, sed etiam obsuit.* This is as if he had said, *Hic mihi*

primum meum consilium non modo defuit, sed etiam obfuit. Or thus: *Hic mihi primum meum consilium defuit.* *Quid dico, defuit? imo vero obfuit.* Try the sentence of Lactantius after the same manner, and you will find somewhat unsatisfactory, and not so proper as it should be. *Cur nobis non modo auferimus libertatem, sed quasi addicti alienis servimus erroribus?* Or: *Cur nobis auferimus libertatem; imo vero quasi addicti alienis servimus erroribus?* There is something wrong in this sentence, which I take to be faulty in this, that the latter part of it does not rise above the former, as it ought to do. In the latter part of the sentence is set before us the folly of being slavish followers of the errors of others, in the former part is set before us the folly of bringing our selves into slavery by a wilful renouncing our own liberty. Hence it seems to appear that there is no gradation, that the first part of the sentence is as strong as the second, and that Lactantius might place either first. He might say, *Cur nobis auferimus libertatem, & quasi addicti alienis servimus erroribus?* Or: *Cur quasi addicti alienis servimus erroribus, & nobis auferimus libertatem?* It may be said; what can be meaner than to be a slave to stupid errors, to the errors of others? And I say, What can be meaner than to be a slave by choice? To refuse liberty? Let them be equally mean; 'tis all that I want to confirm my conjecture. *Nulla servitus turpior est quam voluntaria,* as Seneca says.

However, let us suppose that the latter part of the sentence is somewhat stronger than the first, still it must be granted, that the gradation is next to nothing, and almost imperceptible, which is enough for the present purpose.

2. I know not whether I should add that the passages quoted above differ from that in Lactantius in that they are not interrogations, which perhaps is something, tho' indeed not much.

3. This however is observable, that in those places it is not simply *sed*, but *sed etiam*, whereas in Lactantius there is no *etiam*.

To the examples may be added this, which is somewhat like them, ad Attic. IX. 13. *Nec interim potest quidquam statui, sed ne cogitari quidem.*

PAG. 364. l. 7. after *Hymenæis*? Add. But I think it best not to alter the place.

VOL. I. p. 88. Statius II. 463.

Sic primus sanguinis auctor.

If this be the true reading, by these words seems to be understood not *Œdipus*, but the first of the family, *Cadmus* perhaps.

F I N I S.





T A B L E.

Remarks						Pag.
	O	N	Cicero	*	*	P. 12.
			On Minucius Felix	*	*	P. 12.
			Concerning Heliopolis in Syria, &c. by J. M.	*	*	P. 36.
			On Minucius Felix.	*	*	P. 36.
			On Tertullian and Cyprian by	—	—	P. 40.
			On Oppian	—	—	P. 48.
			On Cicero	—	—	P. 56.
			On Hesiod	—	—	P. 58.
			On Cicero	*	*	P. 68.
			On Minucius Felix	*	*	P. 84.
			On some Inscriptions	—	—	P. 85.
			On Tertullian	—	—	P. 107.
			On Tertullian	—	—	P. 119.
			On Cicero.	—	—	P. 120.
			On the moveable Towers of the Ancients by F.	*	*	P. 123.
			On the same	*	*	P. 125.
			On Cicero	*	*	P. 127.
			On a passage in Eusebius	by S. B.	—	P. 128.
			On Virgil	—	—	P. 130.
			On Prudentius	—	—	P. 139.
			On Minucius Felix	*	*	P. 140.
			On Hesychius	—	—	P. 142.
			On Hesychius	*	*	P. 149.
			On the Argonauts Epocha, and the Age of Hesiod.	by J. M.	—	P. 150.
			On Rutilius	—	—	P. 172.
			On Theocritus	—	—	P. 176.
			On Virgil	—	—	P. 179.
			On some Inscriptions	—	—	P. 181.
			On Oppian	—	—	P. 190.
			On Lactantius	—	—	P. 198.
			On Virgil	—	—	P. 205.
			On			

emarks On the Author de Mortibus	} by 	— —	P. 206.
Perfecutorum			
On the same	— — — *	*	P. 232.
On the Author of the Titanomachia	by D.	—	P. 233.
On Sidonius	— — — *	*	P. 237.
On Oppian	— — — by D.	— —	P. 239.
On Shakespear	— — — by L. T.	— —	P. 242.
On Valerius Flaccus	— — — *	*	P. 251.
On Apollonius Rhodius.	— — — *	*	P. 278.
On Virgil	— — — *	*	P. 281.
On Oppian	— — — by D.	— —	P. 282.
On the Historiæ Augustæ Scriptores	— — — *	*	P. 288.
On Oppian	— — — by D.	— —	P. 310.
On Virgil	— — — *	*	P. 316.
On Virgil	— — — *	*	P. 318.
On Cicero	— — — by A.	— —	P. 325.
On Virgil	— — — *	*	P. 329.
On some Inscriptions	— — — by T. R.	— —	P. 333.
On Manilius	— — — *	*	P. 345.
On Oppian	— — — by D.	— —	P. 346.
On Virgil and Horace	— — — by Ω.	— —	P. 352.
On Vassor and Rapin	— — — *	*	P. 354.
On Oppian	— — — by D.	— —	P. 358.
On Statius	— — — *	*	P. 362.
On Cave's Historia Literaria, &c.	— — — by B.	— —	P. 368.
On Lactantius	— — — by 	— —	P. 377.
On Lactantius	— — — *	*	P. 392.





INDEX.

A.

- A** Mos. p. 29. 30.
 Apollonius Rhodius. p. 278. 279. 280. 281. 314.
 Aratus. p. 350.
 Aristotle. p. 53.
 Arnobius. p. 381. 384. 385.
 Athenæus *de Macchis*. p. 125. 126.
 Ausonius. p. 10.
 Author of Ciris. p. 318. 319. 320. 321. 322. 323. 324.
 ——— de Mortibus Persecutorum. p. 206. 207. 208. 209. 210.
 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222.
 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233.
 ——— of the Titanomachia. p. 151. 152. 153. 233. 234. 235.
 236. 237.

B.

- Blot. p. 350.
 Boethius. p. 379.

C.

- Capitolinus. p. 288. 289. 291. 295. 297. 301. 302.
 Catullus. p. 37.
 Cicero. p. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 15. 56. 57. 58. 68. 69. 70.
 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 120. 121. 122.
 123. 127. 128. 317. 318. 325. 326. 327. 328. 329. 384.
 Claudian. p. 278.
 Clemens Alex. p. 151. 152. 153. 154. 157. 364.
 Cyprian. p. 47. 48.

D.

- Dio. p. 135.
 Diogenes Laertius. p. 157.
 Dyades. p. 126.

E.

- Eusebius. p. 128. 129.
 Eustathius. p. 314.

F.

- Firmicus. p. 237.

G.

Gallienus. p. 303.

H.

Herodotus. p. 26. 28.

Heron. p. 126.

Hesiod. p. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 164. 165. 166.
167. 168. 169. 170. 171. 172.

Hesychius. p. 142. 143. 144. 145. 146. 147. 148. 149. 150. 345.

Homer. p. 148. 192. 197. 313.

Horace. p. 353.

I.

Inscriptions. p. 32. 33. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95.
96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 181.
182. 183. 184. 185. 186. 187. 188. 189. 190. 333. 334. 335.
336. 337. 338. 339. 340. 341. 342. 343. 344. 345.

Josephus. p. 17.

L.

Lactantius. p. 141. 198. 199. 200. 201. 202. 203. 204. 205. 210.
211. 225. 227. 233. 377. 378. 379. 380. 381. 382. 383. 384.
385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396.
Author de Mort. Pers.

Lampridius. p. 290. 291. 295. 296. 297. 298. 299. 300. 301.

M.

Manilius. p. 345. 346.

Minucius Felix. p. 12. 13. 14. 15. 16. 36. 37. 38. 39. 84. 140. 141.
142. 388. 389.

N.

Nicander. p. 286. 315. 357.

Nonnus. p. 138. 357.

O.

Oppian. p. 48. 49. 50. 51. 52. 53. 54. 55. 79. 190. 191. 192. 193.
194. 195. 196. 197. 198. 239. 240. 241. 242. 282. 283. 284.
285. 286. 287. 310. 311. 312. 313. 314. 315. 316. 346. 347.
348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362.

Orpheus. p. 287.

Ovid. p. 238.

P.

Philostratus. p. 147.

Pindar. p. 238.

Pliny. p. 361. 367. 368.

Polybius. p. 30.

Prudentius. p. 139. 140.

Q.

Quintilian. p. 368.

R.

R.

Rutilius. p. 172. 173. 174. 175. 176.

S.

Scholiast of Aristophanes. p. 345.

Scholiast of Theocritus. p. 177.

Sidonius. p. 49. 200. 201. 237. 238.

Spartianus. p. 289. 291. 292. 293. 294. 295.

Staphylus. p. 155. 156.

Statius. p. 362. 363. 364. 365. 366. 367. 368. 395.

Strabo. p. 17. 28. 343.

Strato. p. 350.

T.

Tertullian. p. 40. 41. 42. 43. 44. 45. 46. 47. 107. 108. 109. 110.
111. 112. 113. 114. 115. 116. 117. 118. 119. 120.

Theocritus. p. 176. 177. 178. 179. 280. 315. 316.

Trebellius Pollio. p. 302. 303. 304. 305.

U.

Valerius Flaccus. p. 251. 252. 253. 254. 255. 256. 257. 258. 259.
260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271.
272. 273. 274. 275. 276. 277. 278.

Virgil. p. 130. 131. 132. 133. 134. 135. 136. 137. 138. 179. 180.
205. 206. 241. 281. 282. 316. 317. 318. 319. 320. 321. 322.
323. 324. 329. 330. 331. 332. 333. 352. 353.

Vitruvius. p. 123. 124. 125. 126. 127.

Ulpian. p. 21. 22.

Vopiscus, p. 306. 307. 308. 309. 310.

Vulcatius Gallicanus. 289. 290.

Z.

Zoroastres. p. 128. 129.





APPENDIX.

[Communicated to me.]

A. GELLIUS.

A. Gellius though he affects the style of an antiquary, is nevertheless an elegant writer and a very good judge of composition. One may apply what he says of *Julianus* to himself. *Antonius Julianus Rhetor fuit honesti atque amœni judicii; doctrina quoque ista utiliore ac delectabili; veterumque elegantiarum cura & memoria multa fuit: ad hoc, scripta pleraque omnia antiquiora tam curiose spectabat, & aut virtutes pensabat, aut vitia rimabatur, ut judicium factum examissim diceret.* I. 4. A MS. of Pembroke-Hall has *ad amissim.*

I. 12.

Qui de Vestali virgine capienda scripserunt, — minorem quam annos VI, majorem quam annos X natam, negaverunt capi fas esse.

We have here the most authentic account of this order, which continued even to the time of St. Ambrose. *Vestali* is wanting in two very good MSS. and the old editions. Carrio and Gronovius seem to think there is no occasion for it, because it is used in the argument which certainly is the author's. I am of the same opinion, and shall endeavour to confirm it by two passages in Cicero. The first is in III. Catilin. §. 4. *Hunc esse annum ad interitum hujus urbis atque imperii, qui esset decimus annus post Virginum absolutionem, post Capitolii autem incensionem vicesimus.* The second is in 1 Attic. Ep. XIII. *Cum pro populo fieret, venisse eo muliebri vestitu virum; idque sacrificium cum Virgines instaurassent, &c.* These words are the more remarkable be-
 N°. XXIV. Vol. II. D d d cause

cause there is nothing in the context to fix the sense of *Virgines*, as there is in Gellius; where also the Pemb. MS. omits *Vestali*. On the contrary we have *Vestalis* for *Virgo Vestalis* Liv. VII. 20. Plin. N. H. VIII. 2. D. Halicarn. uses ἱερίδες, Dio ἀετιαρδύας, which shews they read *Vestales* and *Virgines*, as in the above places. We have now sufficient authority to correct Pliny VII. Epist. XIX. *Angit me Fannia valetudo. — contraxit hanc dum assidet Junia Virgini Vestali, ex auctoritate Pontificum.* I long suspected *Vestali* on the account of what follows, *Nam Virgines, cum vi morbi atrio Vestæ coguntur excedere*; and now I find it is wanting in one of the Bodleian MSS. In XV. 27. *regis sacrorum.* the the last word is well omitted by the Pemb. and other copies.

III. 11.

Nisi Hesiodi carminibus vulgatum esset.

The Pemb. MS. has *invulgatum*, as Gronovius corrects it from his MSS. The Glossæ Veteres translate διαδρυλῶν (sic) *invulgans*, and Gellius uses the word IV. 9. XX. 5.

C. 12.

Bibosum dictum nondum reperi. — Non enim simile est, ut vinosus, aut vitiosus, ceteraque, quæ hoc modo dicuntur: quoniam a vocabulis, non a VERBIS, inclinata sunt.

The Pemb. MS. and another mention'd by Gronovius have *verbo*, which I think is preferable to the reading in the text, as affording a small variety in termination. Besides *verbo*, that is *verbo quodam*, seems more elegant than *verbis*. In like manner V. 21. *Neque rationem verbum hoc (pluria) neque auctoritatem habet.* Pemb. and two MSS. *auctoritates*, which is better. X. 19. *Incessabat — objurgatione adolescentem a rhetoribus & a facundia studio ad disciplinas philosophiæ transgressum.* XIII. 5. *ingenio hi atque doctrinis ceteros præstabant.* XIX. 2. *voluptates duæ gustus atque tactus, id est, libidines in cibos atque in venerem prodiga.* XIX. 5. *tabem-*
que

que & morbos sensum atque in diem longam visceribus in-
seminare. P. morbum, which is to be rejected.

C. 15.

Tros filios habuit — eosque omnes vidit vincere coronarique
-- eodem die : & quum ibi cum tras adolescentes amplexi, &c.
MS. P. eos omnes.

C. 17.

MS. P. omits *quem dixeramus*.

III. 19.

*Quoniam sicut in arca omnia reconduntur — ita homo te-
nax — omnia recondita habet sicut arca.*

I think the Pemb. MS. gives a more elegant reading,
Quando sicut in arca. Gellius II. 6. *Vexatam Italiam dixit*
*Cato ab Hannibale, quando nullum calamitatis — genus re-
periri queat, quod in eo tempore Italia non perpeffa sit.*
XVI. 10. *Eo maxime, inquam, te dicere hoc oportet,*
quando, ut prædicas peritus juris es. See also Livy II.
29. 31.

IV. 17.

Id ipsum autem verbum M. Cato sub alia præpositione dicit,
in oratione, quam de consulatu suo habuit.

I think the order of the words in the Pemb. MS. more
antique and agreeable to Gellius's manner than this of the
common editions, *de consulatu habuit suo*. Thus V. 14.
Appion literis homo multis præditus. VII. 3. *Tiro — li-
bertus sane quidem fuit ingenio homo eleganti.* X. 21. *multi*
etiam non indocti viri in libris id suis scripserint. XIII. 28.
Ain tu, inquit, aliarum homo rerum judicii elegantissimi.
XIII. 30. *Recte, inquam, sit oculis magister tuis.* XX. 10.
In medio rerum & hominum vitam qui colunt.

V. 6.

Muralis est corona, qua donatur ab Imp. qui primus murum
subiit — Idcirco quasi muri pinnis decorata est.

Pemb. *primus*. If better MSS. varied on this place,
I shou'd make bold to read *muri minis*. The author
follows Virgil frequently, and so also Ammianus
XXIV. 2. *Pirifaberam — projectæ cautes equinentius tue-*

D d d 2

bantur :

hantur: in qua excellabant minæ murorum bitumine & coctilibus laterculis fabricatæ.

Again, *Ad banc molem ingentem superaturam celsarum turrium minas, &c.* XX. 6. *ingentibus animis per turre discurrebant & minas.* Epiphanius Scholasticus renders *ἐπ' αὐτῶν minas.* Josephus B. Jud. V. 4. 2. in the Norimberg MS. Fulcherius Carnotensis Hist. Hierosol. III. 32. *Cives quoque per muri minas nostros tam sagittis quam lapidibus — vulnerabant.*

VI. 1.

Quum bona malis contraria sint; utraque necessarium est, opposita inter sese, & quasi mutuo, adverso quæque fulia nifu, consistere.

Pemb. & Regius *necessum, ἀρραϊκῶς.* And thus the Author VI. 14. *Quando jacturam dignitatis, in quam peccatum est, metui non necessum est, &c.* See also X. 11. XII. 2. XIII. 3, 19, 22. XVI. 2. and elsewhere. Doubtless he follow'd Plautus, Lucretius, and Livy.

C. 2.

Fatum est inquit (Chrysippus) sempiterna quædam & indeclinabilis series rerum & catena, volvens semetipsa sese, & implicans per æternos consequentiæ ordines, ex quibus apta connexaque est.

Gronovius thinks *sese* ought to be struck out. The Pemb. MS. reads *semetipsam.* Perhaps the Author left *volvens semetipsa* in *se*, or, *sese*; for he seems to conceive fate under the notion of a great circle. See XIV. 1.

C. 5.

Scriptum est autem purum putum non in Karthaginensi solum fœdere; sed tum in multis aliis veterum libris, tum in Q. quoque Ennii tragædia.

The Pemb. MS. *sed cum*, which is better. Gellius I. 3. *Super hac quæstione cum ab aliis, — tum a Theophrasto disputatur.* See II. 28. Livy II. 23.

VII. 3.

Plane stultitiæ plenum est eo consilio nolle aliquid, uti numquam id facias quod velis.

Gro-

Gronovius from two MSS. reads *velle*, which is right, and so the Pemb. MS.

Ibid.

non rem admodum insidiosam.

The negative particle is (as it certainly ought to be) omitted by the Pemb. MS. only. See Gronovius's note.

Ibid.

Commodius autem erectiusque de his meis verbis — existimabit, iudiciumque faciet, qui & orationem ipsam — legere curaverit. Ita enim nos sincerius, exploratiusque vel corrigere poterit, vel probare.

Probst explains the word *erectius* by *confidentius*. Scriverius reads *correctiusque*. Perhaps *rectiusque*, which is more agreeable to the context. Noct. Att. XIII. 20. *Ut potius rectiusque*. XVI. 2. *rectius cautiusque*. The MSS. as far as appears, have *erectiusque*. ♦

VIII. 13.

Quopsones. Scaliger found in one MS. *Eupsones*, and so the Pemb. MS. See his note.

X. 3.

Hæc Tullius atrociter — apteque miseratus est. Sed si quis est tam agresti aure, ac tam hispida, quam lux ista & amenitas orationis, verborumque modificatio parum delectat; amat autem priora [Gracchi] idcirco, quod incompta, & brevia & non operosa, sed nativa quadam suavitate sunt, quodque in his umbra & color quasi opacæ vetustatis est: is si quid iudicii habet, consideret in causa pari M. Catonis orationem.

By *umbra* & *color* are meant *vestigia*. What *quasi opaca vetustas* is I don't so well understand. If any MS. favour'd the conjecture, I would have it, *color quasi Opicæ vetustatis*, that is, *rudis, agrestis*. Thus II. 21. *Quid enim vos Opici dicitis mihi*. XIII. 9. *Ut nostri Opici putaverunt*. XI. 16. See Juvenal VI. 455. Ausonius Profess. 25. Sidonius Apollinaris VIII. 3. He often uses *quasi* to qualify too strong expressions, and so it can't well agree with *umbra*.

XII.

XII. 1.

Quod cum sit publica detestatione, communique odio dignum, — The words *communique odio* appear not in the Pemb. MS. as I think they ought. The author is full of expressions that differ less than these before us, as *versam mutataque in an syllabam*, &c.

C. 5.

Cur sternumentis quatiatur. So also Pemb. Glossæ *Sternumentum* ~~proprie~~. Pliny H. N. XXVIII. 2. *Cur sternutamentis salutamus.* MSS. Reg. Corb. Chiffet. have *sternumentis*. Salmasius corrects it *sternuentes*. perhaps *sternutantes*. C. Aurelianus Ebrom. Pass. I. p. 284. *Piarmicum quod sternutamentum dicere poterimus.* The Editors read *sternutatorium*. They did not know that Pliny us'd the word in both senses. *Sternumentum est radix draconculi.*

C. 14.

Videntur — *Verba ista, si aliter non potest, a significatione quidem voculæ bujus [saltem] non aberrare.*

I think *abhorrere* most agreeable to Gellius's style. It is supported by the MSS. of Gronovius, and that of Pemb. So IV. 15. *Quorum verborum significatio a sententia Sallustii non abhorret.* X. 4. *motus oculorum a natura rei quam significat non abhorret.* XVII. 13. *A quo illa significatio non abhorret quæ est in III orig. Catonis.*

XV. 2.

Ut — calefacto simul refectoque animo, si quid in eo vel frigida tristitiæ, vel torpentis verecundiæ fuerit, deluamus.

Scioppius's MS. had *deluamur*, and so the Pemb. copy. The other is used by Cato and Varro.

C. 18.

Res accidit in Transpadana Italia memorari digna.

I think *memoria* is more elegant, and so the author speaks IV. 9. XIV. 6. XV. 19. XVIII. 7. XX. 19. Cæsar B. G. VII. 25. *Accidit inspectantibus nobis, quod dignum memoria visum, prætermittendum non existimavi.*

Thus

Thus also Nepos XII. 1. XIII. 4. XV. 1. Reg. 1. and Sallust. Catil. IV. And 'tis remarkable that none of them use *memorari digna*. We owe this correction to the Pemb. MS. See Livy II. 19. 43.

XVIII. 10.

Quum morbo oppressus [Virgilius] adventare mortem videret; petiuit oravitque a suis amicissimis impense, ut Æneida quam nondum satis elimavisset abolerent.

Most of the MSS. and particularly that of Pemb. have *adolerent* and *elimavisset*. Cassius cited by Priscian lib. IX. *anserem adoluerunt*. Virgil. Æn. I.

Quinquaginta intus famulæ: quibus ordine longo Cura penum frueri, & flammis adolere penates.
or *instruere*, as in Gellius. Statius Sylv. II. 4.

at non inglorius umbris

Mittitur: Assyrio cineres adolentur amomo.

Petronius CXVI. *Quæ ergo dementia est omnia facere, nequid e nobis relinquat sepultura? --- Et Lycam quidem rogos inimicis collatus manibus adolebat.* Avienus Aratæ p. 86. 91. 96.

C. 16.

Quin & scientem quoque [Mithridatem] ultro tentandi gratia venenum -- sæpenumero hausisse: atque id tamen sine noxa fuisse. quamobrem postea, quum prælio victus --- mori decrevisset, venena violentissima festinandæ necis gratia frustra expertus, suo se ipse gladio transogit.

Pemb. *necis causa*, and so 5 us'd by Gronovius. The Author would hardly repeat either word. I am for omitting both XIX. 9. *cænam dabat amicis sub urbe in ruscule, celebrandæ lucis annuæ, quam principem sibi vitæ habuerat.*

MS. P. omits *sub urbe*. Plautus Rud. V. 2. 18.

Fusjurandum rei servandæ, non perdendæ, conditum est:

Sallust. Catil. VI. *Regium imperium quod initio conservandæ libertatis & augendæ Reip. fuerat, in superbiam convertit.* See also Livy XXXI. 12. Tacitus Hist. IV. 25. Hirtius B. Alex. LXV. Terence Adelph. IV. 4. 6.

XIX. 1.

Navigabamus a Cassiopia ad Brundisium.

The preposition ought to be left out. Thus XVII. 15: *Propterea Drusum Anticyram navigasse* — ait. The MSS. Reg. and Pemb. support the alteration.

C. 12.

Herodem Atticum Athenis differentem audiui Græca oratione — contra ἀντιδρᾶν Stoicorum. In ea dissertatione — hujuscemodi sensus est: quod nullus usquam homo, qui secundum naturam sentiret & saperet, affectionibus istis animi, quas πᾶν appellabat, ægritudinis, cupiditatis, timoris, iræ, voluptatis, carere & vacare totis posset, & OMNINO non dolere; atque, si posset etiam obniti, ut totis careret, non ex re id melius, quoniam langueret animus, & torperet, affectionum quarundam adminiculis, ut necessario plurimum imperio, privatus.

The best MSS. have, *vacare totis posset rhetor non dolere.* or & rhetor non dolore. Pemb. rhetor non dolore. In loco perduto, says Gronovius, *non mihi satisfacio.* Proust and Stephens wholly omit & omnino non dolere. I correct the passage thus: *vacare totis posset, & πᾶν non dolere*, that is, *ad-literam*, plainly, in the strict sense of the words. The Author seems here to preserve the very expression of Herodes Atticus. Thus above *quas πᾶν appellabat.* As to the word *dissertio*, it is no where I think to be met with but in Labbee's Glossary, ἀμφοιβήτης, *dissertio*. In the argument of the chapter we have *dissertatio*. D.









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